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MEMOIRS

OF

THE LIFE, CHARACTER, AND WRITINGS

OF THE

REV. MATTHEW HENRY,

BY

J. B. WILLIAMS, ESQ. F. S. A.

"I am to speak of a life passed over without noise; of modesty at home and abroad; of continence; charity; contempt of the world; and thirst after heavenly things; of unwearied labours; and all actions so performed as might be exemplary or beneficial to others."—*Life of Master John Fox, by his Son.*

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A. H. Grant

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PREFACE.

ALTHOUGH it is customary to value men according to their ancestry, their opulence, their literature, or other secular distinctions; and although the memorials which record such particulars, usually content the majority of readers; an attentive observer cannot fail to have remarked—how little notice is taken in scripture biography of circumstances so entirely adventitious. *There*—moral character is instructively placed in the utmost prominence, and measured by the highest standard. Not only is "the wisdom of this world" pronounced "foolishness with God;" but "the memory of the *just*," in distinction from all others, is declared "blessed;" and with "the righteous" exclusively, is associated a promise of "everlasting remembrance."

It will not follow, however, that no records of the descendants of Adam are to be preserved, unless the parties, in a scriptural sense, were "righteous." Nor yet, that lives should be compiled of *all* good men, because such was their genuine character. The absurdity of either inference is obvious.

Yet, can it be denied, that occurrences now and then warrant suspicion, that the latter sentiment, notwithstanding its repugnance to common sense, *is* indulged? or that the danger occasionally appears imminent, lest every good man, especially if "put into the ministry," how feeble soever his pretensions, should be exhibited, when gone to his reward, in a distinct, if not a bulky, memoir?

A late acute author advised, "that in attending to written lives, those narratives should be selected which represent persons who were *distinguished* by unerring wisdom—for gifts, graces, and usefulness." *

* Hints to Ministers and Churches, by the late Rev. Andrew Fuller, p. 11

Nor is it easy to be impressed too deeply with a hint so discriminating and judicious.

Only *as* that regard is bestowed, may "the administration" of biographical "service" be expected to supply "the wants of the saints;" and to "become abundant, by many thanksgivings unto God."

Under such impressions the ensuing narrative was commenced, and prosecuted. And with whatever strength it might be objected, to any similar undertakings—that the mediocrity of the subject did not warrant them—the objection cannot be anticipated in connexion with Mr. Henry. For, without asserting that, like the Israelitish monarch, *he* stood higher than "*any* of the people," it may be affirmed confidently—that his claims to distinction, and honor, are well established; and that, let the numerical increase of similar records be as rapid or as extensive as it may, there is no danger of unduly multiplying such lives as *his*.

Most readers are aware that, not long after Mr. Henry's decease, a life of him appeared from the pen of Mr. Tong. And the volume, it is more than probable, will be regarded by some persons as a discharge in full of every obligation—whether due from immediate descendants, friendly admirers, or the public at large.

As the result of long and close intimacy, and of strict fidelity in the application, so far as they went, of *facts*, its worth cannot be questioned. It is, the dissenting historians very justly observe, "highly valuable for laying open to us the soul of Mr. Henry himself." *

But if the reader's attention be now drawn to the blemishes in a work thus estimated, and often admired, the motive will not, it is hoped, be misapprehended: especially as no wish is felt to diminish the weight of approving testimonies, or to create the slightest prejudice against Mr. Tong.

My sole object is to show, and every reader has a right to the information, *why*, instead of reprinting the former narrative, the present book has been written. Reasons for the course adopted *do* exist; and they may be found, notwithstanding many excellences, in the glaring imperfections which disfigure Mr. Tong's account: in its awkward and somewhat repulsive arrangement: in its entire

* Vol. iii. p. 445.

omission of some features of Mr. Henry's character; and its meagre illustration of others.

The late Mrs. Sarah Brett, of West Bromwich, one of Mr. Henry's daughters, and a lady worthy of her descent, sometimes adverted to this delicate subject; and she stated that her father's papers were offered by the widow to Mr. Tong, as an old and particular friend, rather out of compliment, than from any serious expectation, or wish, that he might attempt the "Life;" and that as the undertaking disappointed, so the performance dissatisfied, the family.*

The freest use has been made, however, in the following pages, of the whole volume; and whenever even the phraseology suited, that also, without hesitation, has been adopted.

Those uninspired passages which appear in inverted commas are to be considered, unless the contrary is stated, as extracted from Mr. Tong's publication.

So far as it was practicable, a careful examination of the excerpts that good man introduced has been instituted. Some corrections have been thus effected, but of so trivial a nature as to render any formal notice unnecessary, except only in a few places, for the better guidance of the reader's judgment respecting them.

The additions now first selected from unpublished documents, are both varied and numerous. They are scattered throughout the volume, but with most profusion after the 102d page. On this difficult part of the work, corresponding attention has been bestowed; brevity diligently studied; and fidelity observed with unceasing assiduity. Occasional abridgments and transpositions have been made; and here and there, the completion of a sentence effected. Sometimes obsolete words or phrases have been changed, or expunged.

In the management and introduction of extracts, whether from Mr. Tong's memoir, or the papers of Mr. Henry, I have attempted the union of chronology with that method of biography which is sectional. Whenever the facts would consist best with narrative, attention has been paid to the order of dates; but when the purposes of utility seemed most likely to be answered by classification

* Information from my respected friend, the late Rev. Thomas Stedman, M. A., Vicar of St. Chad, Shrewsbury, who was acquainted with Mrs. Brett.

according to the subjects treated of, or by putting "things of a sort together," *that* mode has been adopted.

Instead of throwing the whole into one general head, it is divided into chapters; as well in accordance with those lives which are most admired, as for the greater convenience of the reader.

The birth-day and anniversary memorials used by Mr. Tong, are not only, in one form or other, either substance or citation, preserved, but increased.—And, together with the records of relative and domestic trials, exhibited chronologically.

The former memoranda are well adapted to the circumstances of Christians in general; and, if perused at the same period of life, may answer the best possible purposes.

Where the originals are in Latin, as is the case with several of them, a translation has been thought sufficient.

Should the introduction of the other class of memoranda appear at first view too frequent, or too minute, the impression will not, it is thought, abide; especially if it be remembered that the subjection of the human race to the same occurrences—to affliction, and sickness, and death—is universal; that there is vast difficulty and importance in preparation for trials so inevitable; and that the special utility of such records, (next, perhaps, to the inspired promises,) in aiding a work so necessary, and imparting in sorrow efficient consolation, is seldom, if ever, disputed.

The more miscellaneous citations employed for the development of Mr. Henry's character, appear in a *collected* form, that they may be additionally impressive.—To have introduced *them* according to their dates, would have led, because unrelieved by incident, to dry and circumstantial detail. And not to have inserted them at all, would have involved the omission of many such invaluable apothegms as were designated by Lord Bacon, with his accustomed point,—"*mucrones verborum*"

It is granted that they might have been highly interesting, if classed together as unconnected remains, and in a separate chapter; but—whether so arranged their effect would have been equal to what it is conceived to be in their present illustrative form, seems at least questionable.

On this topic, however, (one purely of taste and fancy,) there will be, no doubt, conflicting opinions. It shall, therefore, be only mentioned that the plan fixed upon, instead of being hasty, result-

ed from a careful examination of all the documents, both manuscript and printed, with a special regard to arrangement; and that it has the sanction of some of the best examples, ancient and modern; particularly the Life of Dr. Doddridge, by Mr. Orton. The leading design not being a provision for mere light and transient perusal, but for repeated and devotional reading, the course pursued was followed with even less hesitation than would, otherwise, have been felt.

Throughout the volume an attempt has been made *so* to select and arrange the materials as to confirm the representations given of Mr. Henry in the most unobjectionable manner; in fact—to make him, as far as it was possible, his own biographer. Reflections are, in the main, left to the reader. And the nature of the evidence adduced is such (not being originally intended for the public eye) as will enable him to form a correct opinion. He will see a "Saint of the Lord," in the walks of life, incessantly discharging its active duties; he will behold him in solitude, contemplating himself and the busy world; he will continually hear him "speaking"—as from the tomb—in strains of wisdom, peculiarly solemn, devout, and impressive.

The diary of Mr. Henry has been cited freely; and as a simple, unadulterated, and authentic memorial, its disclosures are invaluable.

Some of the letters throw light upon the narrative, by illustrating what otherwise would have been unknown; and explaining what, in their absence, could have been only conjectural. Very many epistles have been perused, though few, comparatively, are introduced; but the majority, being unsuitable to the object, were omitted.

The use in a biographical memoir of another class of manuscripts —sermons—will probably be condemned by the fastidious. But why, the question may be urged, should *sermons*, if applied with judgment, be regarded as less interesting in the history of a preacher, or be less useful, than anecdotes or letters? In the exhibition of a divine (especially a nonconforming divine) they oftimes furnish the most valuable illustrations, both of habits and of character. Do they not, even in the hallowed narrative of the Redeemer's history, communicate an inexpressible charm? Who

would blot from the gospels the discourse upon the mount, because it was preached, and has been perpetuated as a sermon?

But an objection more serious may arise, possibly, from the introduction of so many things never intended by their author to be published. "Some may be ready to blame me," said Mr. Tong, "as having trespassed too much upon these religious privacies." *

His answer must be mine.—"Their apparent tendency, to excite and quicken us to greater spirituality, and diligence in duty, is a consideration which has overruled every thing else."

At this distance of time that reply is even more appropriate than when originally given. And as the subject is considered, it will, perhaps, appear—that instead of blame attaching to a publication of such relics, responsibility has been incurred by their long and monopolized concealment.

The papers of the reverend and learned Francis Tallents, whose worth Mr. Henry perpetuated,† have been sometimes resorted to —for the preservation, chiefly, of a few instructive anecdotes, and weighty sayings, which, it is believed, were never before printed.

Occasional illustrations have been supplied by the diary of Mrs. Savage, Mr. Henry's eldest and favorite sister.‡

A like remark connects itself with the valuable remains of Mrs. Hunt, of whom and her manuscripts, no account being known to exist, the following brief narrative may not be unacceptable:

She was the daughter of Sir Edward Ward, Lord Chief Baron of the Exchequer, by Miss Papillon, whose father fled from France to England, after the repeal of the edict of Nantz. She was born January 5, 1677; and married May 22, 1701, at Hammersmith, by Mr. Wade, (the author of the "Redemption of Time,") to Thomas Hunt, of Boreatton, in the county of Salop, Esquire; at which place she arrived on the 19th of the following July. She died January 21, 1716, leaving behind her three sons, four daughters, and the reputation of exalted piety and virtue. The Reverend John Reynolds, of Shrewsbury, Mr. Henry's intimate friend, furnished her memorial in a characteristic epitaph.

After her decease, many volumes of pious instruction, the result of enlarged spiritual communications, were found in her own handwriting. She bequeathed them to Mrs. Savage's daughter Mary,

* Life, p. 335. 8vo. 1716. † Misc. Works, p. 782. 4to. 181.
‡ See her Life, in one vol. duod.

afterwards the wife of the Rev. Thomas Holland, a dissenting minister of Wem, in Shropshire.

Mrs. Holland presented them to Mrs. Hunt's youngest daughter, who married the Rev. William Adams, of Shrewsbury, D. D.

Prior to that donation a transcript into four quarto volumes was made by Mrs. Savage, her son Philip, her sisters Mrs. Tylston and Mrs. Radford; and other branches of the same indefatigable family.

That transcript, kindly communicated by Mr. Stedman, is the one quoted in the ensuing memoir.

For Mr. Henry's diary acknowledgments are due, and are thus publicly presented to my worthy friend, Joseph Lee of Redbrook, near Broad Oak, Esquire; whose urgency, together with that of his family, for a new Life of their honored ancestor, considerably influenced the undertaking.

As an inducement to the same service, several original letters, written by Mr. Henry from Gray's Inn, as well as a copy of nearly all the epistles which passed between him and his father while there, together with a very considerable number of other curiosities, were offered by Mr. Stedman, and cordially accepted.

Of the Gray's Inn correspondence, however, scarcely any use has been made; because almost the entire collection (and those letters which are absent can easily be supplied) being in the possession of one gentleman, P. H. Witton, Esquire, of the Ravenhurst, near Birmingham, the whole, it is hoped, may be yet presented to the world.

To Mr. Witton, my acknowledgments on this, as on a former occasion,* are due; and also to my esteemed pastor, the Rev. Thomas Weaver, of Shrewsbury;—to the Rev. Robert Vaughan, of Kensington, near London, Mrs. Bunnell, of Islington, London; Joshua Wilson, Esquire, Highbury-place, Islington, London; and Mr. Lewin, and Mr. Henry James Stedman, of Shrewsbury; which they are respectfully requested to accept.

My friend Mr. Upcott, of the London Institution, whose merits as a collector of autographs are as renowned as his success and liberality are extraordinary, is entitled to particular remembrance for the loan of many valuable letters addressed by Mr. Henry to Ralph Thoresby, Esquire.

* See the Life of P. Henry, Pref. p. xviii.

Nor can I omit to mention another friend, J. R. Burchett, Esq., Burton Crescent, London, for services valuable in themselves, and doubly acceptable, because of their ever spontaneous and ready ministration. He is entitled to, and will be pleased to accept of, my warmest expressions of acknowledgment and esteem.

In addition to those manuscripts of Mr. Henry, which add greatly to the value of my own collection, I am indebted for a few sermons to contemporary admirers, and careful preservers of his papers; and to them, whether descendants or not, my thanks are gratefully tendered.

While it is a gratification to me to meet an innocent and laudable curiosity, by furnishing sundry particulars connected with the history of his time, it cannot be too explicitly stated, that my *chief* intention in the engagement now concluded, is of another kind; namely, such a representation of the illustrious Commentator as shall answer the legitimate purposes of Christian biography. This has been attempted by a connected report of his history; by an exhibition of the principal features of his character; by prominently displaying the principles upon which that character was formed; and by adding, in support of the whole, authentic illustrations. It is apprehended, the effort has not been altogether unsuccessful.

At all events, the memoir delineates a genuine portrait; a picture of piety in its primitive beauty. Such full demonstration of the influence of true godliness is, indeed, given, as is adapted to increase veneration for Mr. Henry, if already cherished; and to produce it where, through unacquaintance, that feeling is unknown. The pleasures which our author's numerous writings can scarcely fail to inspire, may thus be augmented; a contemporary existence with him is, at least in imagination, created; many "lessons of virtue and sweet morality" are preserved; and the divine honor, in some humble degree, advanced.

Did mankind consider, with becoming attention, those who "sleep in Jesus," and who were remarkable for their religious attainments, how inconceivably happy, and momentous, would be the consequences. A vivifying influence, like that which penetrated the man who was let down into the prophet's sepulchre,*

* 2 Kings xiii. 21.

might be experienced, even by those who are dead in sin. In connexion with the operations of the Holy Ghost, such would, necessarily, *be* the result. And if the sacred fervours with which many of the saints of the Most High were animated, and which yet glow in their words and memoirs, were only diffused among their brethren, yet journeying towards heaven, how surely would be enkindled the fire of lawful and commanded emulation! The counsel is apostolic—Be not slothful, but followers of them who through faith and patience inherit the promises.

As a connecting link between the early Puritans and modern Nonconformists, Mr. Henry posseses some claims to special notice from the successors of those eminent men; men who, as a body, were the mighty champions of religion and of liberty; and who, by an unequalled writer,* have been styled, with singular felicity, the "fathers of the modern church." Mr. Henry "*knew* their doctrine, their manner of life, their purpose, their faith, their long-suffering, their charity, their patience, their persecution, and their afflictions." With many of them he was intimate; some h visited in bonds; and, influenced by the love of truth, as well as impelled by laudable imitation, he chose, in the face of all the scorn, and contempt, with which then, as now, they were loaded, to walk in the same path.

If such conduct reproaches those who quit that good old way for the sake of being fashionable; or to secure some object of temporal aggrandizement; or, in short, for any reason less cogent than intelligent conviction; it also furnishes puritanism, or nonconformity, or dissent, be the designation what it may, with a testimony far more honorable, and more weighty, than the united malevolence of a whole legion of defamers can invalidate.

It is interesting, as a matter of speculation, to contemplate the benefits which Mr. Henry must have derived from his nonconforming predecessors. To ascertain the precise amount is, of course, impossible. But it cannot be conceived that the observations bestowed by him upon such men, (not to mention his own father,) as a Tallents, an Angier, a Newcome, a Lawrence, and a Baxter, with others who were likeminded, could have occurred, without contributing to the production of that fine polish, which renders

* Rev. R. Hall. Preface to Mr. Freeston's Memoirs.

his own character, as a Christian, superlatively brilliant and attractive.

Be the causes, however, which were concerned in an issue so splendid, what they may, who will not perceive that, through infinite mercy, he attained "the stature of the fullness of Christ?" In common parlance he was "blameless, and without rebuke." "He had a good report of all men and of the truth itself." Whether considered as a Christian, or a minister, in private life, or in public, he was an "*example* to believers—in word, in conversation, in charity, in spirit, in faith, in purity."

But it may be said, were there no shades? Was Mr. Henry *perfect?*

If an inclination existed to arrogate for him a state of "sinless perfection" the attempt would be in direct opposition to his own expressed sentiments. He regarded the notion of such an attainment upon earth as utterly visionary, and enthusiastic; and in his discourse, showing "how to close the day with God," he has exposed it with his usual plainness and energy.* "There is no such thing," he would say, "in this life."†

At the same time it must be confessed, that the closest scrutiny, has failed to discover *such* imperfections as could furnish matter for exposure. And, in the absence of any thing distinctly tangible, there seems to be no virtue in subjecting an eminent saint, and an admired author, to ignorant or censorious animadversion. Particularly when a long period has elasped since his course was finished with honor and with joy. If Plutarch's elegant remark on this subject, in reference to a luxurious Roman,‡ be a lasting encomium upon the soundness of his judgment, it becomes, in application to a "man of God," who walked worthy of his high vocation, increasingly important; and correct, also, beyond the possibility of confutation.

Nor is there danger of a Christian indulging in excessive veneration, because "good qualities are set in full light." Viewing *all* excellence as an emanation from the Redeemer's glory, and aided as well as cheered by the display, he rather joys in God through our Lord Jesus Christ. It was thus with the beloved disciple. The acknowledgment made by that holy man, when adverting to himself and other believers, is as devout as it is instructive. "Of

* Misc. Works, p. 301. † John. i. 8.
‡ Lives, vol. iii.

his, [that is, Jesus the incarnate Word,] of *his* fulness have all we received, and grace for grace."

One point, however, of dissimilarity between the case of Mr. Henry, and that of many of the ancient saints referred to, may be noticed. *He* had enjoyed from infancy the unspeakable privilege of a training "in the nurture and admonition of the Lord." *They* had not. But no other difference, be it observed, is thereby constituted, than that of a mere *circumstance:* a circumstance too, which can, in no instance, furnish a warrant for human glorying, or self-complacent admiration. On the contrary, an additional reason, and one of prodigious force, is furnished by it, why the eye should be kept fixed, with unchanging steadiness, upon celestial operations. How, otherwise, can the divinely constituted connexion between the means and the end be discerned—distinguishing mercies improved—pride abased—or God, from whom cometh every good gift, glorified?

Allowing to moral suasion, pious example, and other parental influence, as diligently applied, the very utmost efficiency; and attaching to them, as suitable, appointed, and invaluable means, the highest warrantable estimate; it would be most injurious to confide in *them*, or to ascribe to *them*, that efficacy which is the peculiar prerogative of the Holy Spirit. To a mind savingly illuminated, it seems impossible. Who that, on the one hand, contemplates unrenewed nature in its essential enmity to Jehovah's government; in the impetuosity of its evil affections; and in its unrestrained submission to things "seen and temporal;" and—on the other, the humbling, self-denying, and holy requirements of Christianity—does not perceive the universality of our Lord's testimony—"Except a man be born again, he cannot see the kingdom of God?"

Whenever, therefore, we are presented with an instance of regeneration, or, in other words, a new birth unto righteousness, there ought to be, and as correct thought is indulged there will be, *let instrumental causes have been what they may, an unfeigned* admiring of Almighty power, and the agency of unutterable love. Thus it is that the peculiar beauty, because the entire spirituality, of genuine religion will be seen; its exalted superiority to every counterfeit displayed; the need of a moral fitness of the mind to its existence made manifest; and the impossibility of its communication by merely human teaching, any more than by the use of

violence, secular inducements, or any of the foul arts of intolerance, demonstrated. "Even the things which are in themselves glorious, will appear to have no glory, by reason of the glory that excelleth."

Such was, obviously, Mr. Henry's view of the subject. "I desire," said he, "while I live, and I hope to eternity, to be blessing God for my good parents, and good education;" but, as if dissatisfied with alluding to a privilege upon which he placed so high an estimate, without conducting the mind to the *grace* by which men are saved, he, elsewhere, emphatically reminds persons in his own favoured circumstances—that the enlightening of their minds was their deliverance from a house of bondage, in which all mankind are placed by sin; a worse bondage than that of Egypt. "Let us," he adds, "be sensible of our obligations to God, and Jesus Christ. There is as much *mercy*, if not as much miracle, in our deliverance, as in that of Israel."

The attempt, under a consciousness of numberless imperfections, to delineate a character like Mr. Henry's, might have induced an appeal, in strong and importunate terms, to the reader's indulgence. But, unwilling to be exposed to the charges, or insinuations, usually, and too often fairly, incident to such apologies, it shall suffice to state, for the consideration of mere critics,—that, although the work is strictly that of an amateur, instead of having the benefit of studious retirement, it was commenced, and has been prosecuted, amidst the constant engagements of professional duty: engagements, not only of a different nature, but absolutely preventive of either regular or continuous application.

It is hoped there is an absence in the whole volume of every thing that can give offence to the candid and well informed among good people, whether within or without the pale of the Established Church of England. At the same time it is felt, not without emotions of grief, that there are, nevertheless, various descriptions of readers to whose taste it is ill adapted; and from whom censure, rather than approbation, may be expected.

It contains, for instance, nothing to suit the devotees of romance and novelism. Such persons, and they are a numerous class, pay little, if any, attention to the unrivalled narratives of the Bible. Enamoured of the merest trash, they have no taste for sublime

beauties. The glorious achievements of primitive believers, and the unparalleled life of Jesus Christ, fail to attract them. Can it, therefore, be expected, that the exhibition of a comparatively modern disciple should be more successful? Besides—with true history, and especially biography, death stands inseparably connected. This produces unwelcome thoughts of mortality; and, in the cases referred to, every conscious approach to a *dying* hour is intolerable. The evolutions in a dance of dervishes are not more consentaneous and exact, than the uniformity of such persons in *banishing* the consideration of futurity.

—"O that men were wise, that they would consider their latter end!"

Ill-tempered bigots, the narrow minded and self-righteous, will find as little to attract *their* good will. They will, indeed, discern the out-goings of Christian love, and the expansiveness of humility and faith; and the sight, how momentary soever, will operate like dazzling sunbeams upon tender and diseased vision.

It will be far, also, from pleasing the advocates of a spurious, but prevailing, candor; a candor which, though denominated 'charity,' is the bane of principle, and the murderer of truth. It is certain that Mr. Henry united the boldness indispensable to an earnest contention of the faith *with* charity; but it was *that* charity which, *resting* upon the basis of inspiration, discovers itself only in connexion with the heart-searching and unerring dictates of the Bible. This will offend, if it does not irritate, the lukewarm, the sceptical, and the careless. By the severity of silent censure it may even provoke malignity.

Nor will this Memoir obtain any better reception among doctrinal and practical Antinomians. They will find such ease in selecting statements opposed to their favorite and pestilential dogmas, as, probably, to provoke their pity for Mr. Henry as a legalist; they will hardly refrain from despising him for the scantiness of *his* knowledge; his intense opposition to moral evil will amaze them. It will be well, if, in self-defence, they are not driven to bring his very Christianity into question.

But "wisdom," after all, "is justified of her children;" and thus much having been said, it shall only be added, in conclusion—that while upon ministers the volume has some *peculiar* claims, no

individuals can be imagined who may not find in it much that is adapted for their instruction and encouragement. In the display of piety, indeed, all persons, especially Christians, are interested: and all Christians are, or ought to be, preachers; not officially, as Mr. Henry; but by well-doing; by the influence of a conversation becoming the Gospel; by the energy and contrivances of a godly zeal. It is the transcendent praise of the Church of the Thessalonians, that they were not only followers of the apostles, but—heralds of the word of the Lord.

JOHN BICKERTON WILLIAMS.

Shrewsbury,
May 3, 1828.

THE LIFE

OF THE

REV. MATTHEW HENRY.

CHAPTER I.

A. D. 1662 to A. D. 1680.

Mr. Henry's Birth—Education—Alarming Illness—Memorial of Mercies—Self-examination, and Evidences of True Grace—Inclination to the Ministry—and Habits.

MATTHEW, the second son of Philip Henry, M. A. and Katherine his wife, was born, October 18, 1662, at Broad Oak, a farm-house situate in the township of Iscoyd in Flintshire, and about three miles from Whitchurch, in the county of Salop.

The learning and piety of Philip Henry have been recorded in a memorial so singularly beautiful,* as to have shed around the name a lustre peculiarly brilliant and sacred, if not unrivalled. Mrs. Henry also, though not equally honored, no memoir having been written concerning *her*, was a woman of uncommon excellence. She united a cheerful and tranquil mind with intellectual endowments of a superior order; and, in full exemplifi-

* See the Life of the Rev. Philip Henry, by his son, the Rev. Matthew Henry.

cation of an inspired portraiture, habitually walked in all the "commandments and ordinances of the Lord blameless." Her celebrated son remarked, that, "in her sphere, and capacity, she was not inferior to what his father was in his.

It will not escape notice, that the natal year of Matthew Henry was that in which, by the well known Act of Uniformity, his apostolical father, and about two thousand other invaluable ministers, were separated from their flocks; prohibited to exercise their high vocation; and, as far as human intent could go, consigned to oblivion.

The circumstance did not pass unobserved; and he records it in his diary, as a thing which "affected" him, that it pertained not to himself only, but to some of his particular friends also: he instances Mr. Matthews of Leicestershire, and Mr. Tong, who were respectively born in 1662. If the observance of divine dispensations be the way to "understand the loving-kindness of the Lord," surely that attribute may be seen in the birth, at such a juncture, of a "holy seed." The constancy of God's injured servants was thus rewarded; and provision was made, in the ministry, for another generation, for whom, in providential mercy, fairer and more peaceful days were appointed.

It is said that Mr. Henry's birth was premature.* Recently ejected from Worthenbury, his persecuted parents had removed to Broad Oak only about a fortnight before the event; his appearance, therefore, under circumstances so unsettled, created inconvenience, and, being unexpected, surprise. The following day, which was the Sabbath, the ordinance of baptism was adminstered by Mr. Holland, the excellent rector of Malpas.† Mr. Philip Henry desired him to omit the sign of the cross; but its indispensableness being urged, the good man replied, Then, Sir, let it lie at your door. There were, however, no sponsors.

* See his Memoirs, by the Rev. S. Palmer, prefixed to the Exposition.—Philadelphia ed. 1829.

† Life of P. Henry. Mr. Tong mentioning Mr. Holland, supposes him Minister of Whitewell Chapel, and probably he was so. That Chapel is served by the Rectors or Curates of Malpas.

During infancy Matthew's health was delicate; and the malady which removed his brother John to heaven threatened *his* life also. But God, who had a great work for him to do, spared the tender grape for the blessing that was in it; a great blessing to his family, his friends, and the church.

At a very early period his mind displayed the vigor and acuteness for which, through life, it was remarkable; and it is credibly stated, that, at the early age of three years, he could read in the Bible with distinctness and observation.

The honor of initiating the young nonconformist in grammatical studies devolved upon Mr. Turner, a gentleman who, for a season, resided at Broad Oak, preparatory to an abode at the University. He was a man of integrity and worth, and became afterwards Vicar of Walburton in Sussex. He is chiefly known to the world as the author of a curious "History of Remarkable Providences." The efforts of the scholar kept pace with his privileges; and childish things being put away early, the usual temptations to sloth, and negligence, and frivolity, were voluntarily escaped. His tender mother was *often* afraid lest he should apply *too* closely, and was forced, when he was very young, to call him out of his closet; and that his health might not suffer by inordinate confinement and application, to advise him also to take a walk in the fields.

If at Broad Oak the facilities for the attainment of literature were appropriate and valuable, a fact which cannot be doubted, those for acquiring the far more important knowledge of religious truth were no less so. There were the morning and evening exposition of Holy Scripture; the unceasing prayers of eminently devout parents; and, in extraordinary abundance, the instructions which associate with a consistent and holy example.

Some extracts from a letter written in 1671, when Matthew was only nine years old, to his father, then in London, will illustrate this period: and whether viewed as a developement of progress in learning, or, as evincing the effects of a godly education; or, as being probably

the first specimen of his epistolary style, the selections will be alike interesting. "Every day since you went, I have done my lesson, a side of Latin, or Latin verses, and two verses in the Greek Testament. I hope I have done all well, and so I will continue till you come." He adds, in reference to tidings which had been communicated respecting one of his relatives—and the resemblance to his subsequent style of writing will not pass unnoticed—"By this providence we may see that sin is the worst of evils, for sickness came with sin. Christ is the chief good; therefore, let us love him. Sin is the worst of evils; therefore, let us hate that with a perfect hatred."

The expectations indulged were, however, soon afterwards checked. A lingering fever attacked the interesting youth, then about ten years of age, with such extreme violence, as for some time to induce daily apprehension of his death. In this trial the faith of the parents triumphed over the agitations of natural tenderness. They trusted in the Lord, and invoked his holy name. The afflicted father, acting upon the counsel he gave to others —that weeping must not hinder sowing,—fulfilled, as usual, the duties of his ministry; and when hope was almost extinct, left home to preach at a distance: nor was his return cheered by more favorable appearances. The widow of the Rev. Zechariah Thomas was at the time on a visit at Broad Oak, and proved a comforter in sorrow: to her, Mr. Philip Henry remarked, that, while absent, he had most solemnly, and deliberately, resigned his dear child to the will of God. The "good old gentlewoman" replied—"And I believe, Sir, in that place and time, God gave him back to you again." So it turned out. Recovery speedily followed: and Mrs. Savage, who heard the conversation, remarked many years afterwards, that, though at the time she was only eight years old, and could think but "as a child," she was much impressed with it; and believing that her brother's life was marvellously prolonged, he became additionally endeared to her.

To detail the state of the sufferer's own mind during the progress of the disease, is rendered impossible by the

absence of materials. But it is not too much to infer, in connexion with what remains to be stated, that the affliction contributed to produce susceptibility of impression; and resembled, in its influence, to borrow the appropriate imagery of Scripture, the breaking up of fallow ground.

In this important part of Mr. Henry's history—his translation from the kingdom of darkness to that of God's dear Son—it will be best to adopt his own account. A manuscript dated October 18, 1675, satisfactorily furnishes it. In the form of a "Catalogue of Mercies" it details, at some length, the progress of religion in his soul, together with the evidences upon which he formed a belief of its genuineness. He commences with praise for such mercies as were "*spiritual;*" "for the Lord Jesus Christ, his incarnation, life, death, resurrection, ascension, and intercession; for grace, pardon, peace; for the word; the means of grace; for prayer; for good instructions; for good received at any time under the word; for any succor and help from God under temptation; for brokenness of heart; for any enlightening." And then adds, "Lord Jesus, I bless thee for thy word, for good parents, for *good* education, that I was taken into covenant betimes in baptism; and, Lord, I give thee thanks, that I am thine, and will be thine."

He then proceeds. "I think it was three years ago, that I began to be convinced, hearing a sermon by my father on Psalm li. 17. 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.' I think it was *that* that melted me; afterwards I began to inquire after Christ.

"December 7, 1673. On a Sabbath day morning, I heard a sermon that had in it the marks of true grace. I tried myself by them, and told my father my evidences; he liked them, and said, if those evidences were true, (as I think they were,) I had true grace. Yet, after this, for two or three days, I was under great fear of hell, till the Lord comforted me. I having been engaged in serious examination—What hope I have, that when I die, and leave this earthly tabernacle, I shall be received into

heaven—I have found several marks that I *am* a child of God. His ministers say:

"1. There is true conversion where there have been covenant transactions between God and the soul. And I found that there have been such between God and my soul, and I hope in truth and righteousness. If I never did this before, I do it now; for I take God in Christ to be mine. I give up myself to be his in the bond of an everlasting covenant never to be forgotten. But hath it been in truth? As far as I know my own heart, I do it in truth and sincerity. I did it December 7, and September 5, and October 13, and many other times. I do it every day.

"2. Where there hath been true repentance for sin; and grief, and shame, and sorrow, for it, as to what is past; with all the ingredients of it, as confession, aggravation, self-judging, self-condemning, &c. And I have found this in me, though not in that measure that I could desire. I have been heartily sorry for what is past. I judge myself before the Lord, blushing for shame that I should ever affront him as I have done: and ministers have assured me, that having repented of sin and believed on Christ, I am to believe that I am pardoned. Now I *have* done this, and I do really believe I am forgiven for Christ's sake. This is grounded on several scriptures, Proverbs xxviii. 13; Isaiah i. 18; Isaiah lv. 7; Matthew v. 4; Acts ii. 37, 38; Acts iii. 19; 1 John i. 9. And many other scriptures there are where God doth expressly call people to return and repent. But hath this sorrow been *true?* As far as I know my own heart, it hath been true. 'But I sin often.' I lament and bewail it before the Lord, and I endeavor, by the grace of God, to do so no more.

"3. Where there is true love of God. For to love the Lord our God with all our soul, and with all our strength, is better than whole burnt-offerings and sacrifices. Now, as far as I know my own heart, I love God in sincerity. But is that love indeed sincere? As far as I can judge, it is so: for,

"(1.) I love the people of God; all the Lord's people shall by my people.

"(2.) I love the word of God. I esteem it above all. I find my heart so inclined. I desire it as the food of my soul. I greatly delight in it, both in reading and hearing of it; and my soul can witness subjection to it in some measure. I think I love the word of God for the purity of it. I love the ministers and messengers of the word. I am often reading it. I rejoice in the good success of it. All which were given as marks of true love to the word, in a sermon I lately heard on Psalm cxix. 140: 'Thy word is very pure, therefore thy servant loveth it.'"

From this interesting document it is obvious that Mr. Henry, before he attained his eleventh year, was led into that vital and essential part of true wisdom—the knowledge of himself, and the state of his own soul; the "*great* soul of man," as he loved to call it; "for," said he, "it bears God's image." "There begins to be some hope of people," he used in after life to remark, "when they are *concerned* about their souls; about spiritual provision, spiritual health, spiritual trading and husbandry; about sowing to the Spirit."

On his father's ministry Mr. Henry waited with uncommon diligence, and he was often so moved by it, as to hasten, when the exercise was over, to his closet, weeping and making supplication that the things he had heard might not escape. Sometimes his fears, lest good impressions should be effaced, rose so high as to render it difficult to prevail upon him to appear at dinner.

Once, especially, after a sermon illustrating the nature and growth of true grace, as compared in Scripture to a grain of mustard seed, (which, though insignificant in appearance, would, in time, produce great things,) his concern to possess a principle so efficient and precious was intense. And in a walk with his father, being "unable any longer to contain," he communicated his anxieties. Nothing remains of the conversation: but the "young disciple" afterwards told one of his sisters, with delightful exultation, that he hoped he had *received* the blessed

grain of true grace; and though, at present, it was very small, yet that it would come to something in time.

What greater joy could such a man as Philip Henry have had than to hear his son, his only son, thus early inquiring for the way to Zion! And how unspeakable was the privilege of the son, to possess in his father a scribe well instructed in the doctrine of the kingdom of heaven; signally "apt to teach;" and ready at all times to encourage the timid but sincere inquirer "in the ways of Jehovah." It is to be lamented that diffidence or shame so often hinder young converts from communicating their exercises. Little do they consider the temptations and sorrows to which, by such backwardness, they are exposed, or how exquisite is the pleasure of which those who are filled with zeal for the Lord God of hosts are thus unnecessarily deprived. There is joy in heaven, and, when it is known, on earth too, over one sinner that repenteth. This was strikingly manifested in the conduct of Paul and Silas. Although the jailor thrust those "companions in tribulation" into the "inner prison," and made their "feet fast in the stocks;" yet no sooner did he implore, though at midnight, spiritual counsel, than, without an upbraiding word, or even the slightest allusion to inflicted severities, they gladly seized the opportunity to exhibit the one great Sacrifice. "Believe," said they, "on the Lord Jesus Christ, and thou shalt be saved."

Philip Henry, like most of the puritans and nonconformists, was distinguished for a reverential observance of the Lord's day. That holy habit had been formed by him in early life; it was strengthened by subsequent conviction; and experience imparted to it confirmation and maturity. "It is comfortable," he once remarked, on recovering from an illness, "to *reflect* upon an affliction borne patiently; an enemy forgiven heartily; and a Sabbath sanctified uprightly."*

That his children might be impressed the more deeply with like sentiments, and especially in order to the better

* Mrs. Savage's Diary.

sanctification of the holy rest, they were expected to spend an hour together every Saturday afternoon in devotional exercises. On these occasions Matthew presided, and gave intimations of his subsequent delight in God's service, too distinct, and too impressive to be either overlook- or forgotten. If, at such times, he thought his sisters improperly curtailed their prayers, he would gently expostulate; telling them that "it was impossible, in so short a time, to include all the cases and persons they had to recommend to God." Nor were his admonitions otherwise than kindly received. Those holy women acknowledged in riper years, to the divine glory, how much they were influenced and encouraged by their brother's example and remarks.

It is believed that, from his childhood, Mr. Henry had an inclination to the ministry. He discovered it by the remarkable eagerness with which he read the Bible; by a peculiar attachment to ministers; and by a pleasure in writing and repeating sermons, which was so predominant as to be almost prophetic. He loved also to imitate preaching, (a circumstance mentioned only as a fact, not as anything uncommon,) which he managed, considering his years, with great propriety, gravity, and judgment.

When very young he coveted the society of those who "feared the Lord and thought upon his name;" he frequently met them in their assemblies for conference and prayer; he prayed with them and repeated sermons; occasionally, likewise, he explained the chapters read, enlarging upon them very much to the benefit and comfort of his auditors. Surprise was naturally excited; and in one of the number, it should seem, alarm also, lest he should be too forward, and fall a victim to pride. The apprehension was expressed to his judicious father.—"Let him go on," was the answer; "he fears God, and designs well, and I hope God will keep him, and bless him."

The practice of copying sermons, which Philip Henry recommended to young people, and which he himself diligently observed, was early adopted by his son, who continued it through life. Very many volumes yet re-

main in proof of his indefatigable industry, his excellent memory, and discriminating attention. He fully exemplified the advice given by his father's friend, and an excellent minister, Mr. Porter,—"Remember and carry away what is bread in a sermon." The same good man complained, perhaps with a mixture of sarcasm, "If there *be* any chaff, *that* usually is carried away."

CHAPTER II.

A. D. 1630 to A. D. 1685.

Removal to Mr. Doolittle's Academy—Account of Mr. Bosier—Characters of Mr. Henry by his Cotemporaries at the Academy—His return to Broad Oak—Catalogue of Mercies—Acquaintances.

THE privileges enjoyed at Broad Oak were peculiarly fitted to prepare our author for the sacred office. His father, in addition to being an admired preacher, had amassed rich treasures of polite and useful learning: from this store he was always willing to communicate; and so felicitous was he in the work of instruction, as to be seldom equalled, and, perhaps, never surpassed.

It is considered no disparagement to the persons who, for a short season, had the subsequent direction of Mr. Henry's studies, to affirm, that the helps he enjoyed at *home*, for the acquisition of knowledge, both civil and sacred, contributed above all others to his fitness for the Christian ministry.

Mr. Philip Henry having derived much advantage from being a student of Christ Church, Oxford, which he well knew how to appreciate, was led, during many years, to entertain a "kindness" for the universities, and to recommend his friends who intended their sons for scholars, to send them thither. But long experience altered his mind; and when, because of his abundant engagements, he determined to remove his son from home, instead of introducing him to either of the national seats of learning,

where so many temptations were presented, he placed him in the family, and under the tuition, of that "faithful minister, Mr. Thomas Doolittle, who then lived at Islington." This was in the year 1680.

The following letter fixes the date of the journey thither, and discloses some particulars which, at this distance of time, are both curious and entertaining:

"Dear sisters,

"I came safe, through the good Providence of God, upon Friday last into London, and have reason to say, 'It is of the Lord's mercies that I am not consumed:' for he 'holdeth my soul in life,' and 'keepeth all my bones.' On Monday we [Philip Henry, himself, and his cousin Bosier] baited at Newport; went to see Mr. Edwards; and came, through Tong, to Wolverhampton, that night, about sun-set. From thence we set out, next morning, about six or seven o'clock, and came through Birmingham, to Henley, twenty miles from Wolverhampton; and there we baited, and lay at Stratford-upon-Avon, five miles from Henley. On Wednesday morning we came from Stratford to Shipston, thence to Longcompton, thence to Enston, where we baited, and then came to Oxford between five and six. At Oxford I saw the Judges come in, Sir Job for one, and next morning heard the Assize sermon, at St. Mary's. It was preached by one Mr. Lessy, a young man. The text was Hos. iv. 1, 2, 3.

"On Thursday, about three o'clock, we set out from Oxford, and came twenty miles that night, viz. to Wickham; and next day baited at Uxbridge; about three o'clock we came to Chelsea. We found my aunt Dyer not well, and my aunt Sarah come to see her. We stayed there about an hour, and then came for London, where we arrived about six. I never saw so many coaches. If I should say we met above a hundred after we came into the town before we came into our inn, I should speak within compass.

"On Saturday my father went to Islington, and I went to cousin Hotchkiss', and Mr. Church's—Mr. Church

came with us to see, first Bedlam, and then the monument. The monument is almost like a spire steeple, set up in the place where the great fire began. It is 345 steps high, and thence we had a sight of the whole city. Yesterday we went to Mr. Doolittel's meeting place; his church, I may call it; for I believe there is many a church that will not hold so many people. There are several galleries; it is all pewed; and a brave pulpit, a great height above the people. They began between nine and ten in the morning, and after the singing of a psalm, Mr. Doolittel first prayed, and then preached, and that was all. His text was Jer. xvii. 9. In the afternoon my father preached on Lam. iii. 22, at the same place; indeed Mr. Lawrence told him at first he must not come to London to be idle; and they are resolved he shall not; for he is to preach the two next Sabbaths, I believe, at Mr. Steel's, and Mr. Lawrence's. On Sabbath-day night, about five o'clock, cousin Robert and I went to another place, and heard, I cannot say another sermon, but a piece of another, by a very young man, one Mr. Shower; and a most excellent sermon it was, on the evil of sin. The truth was, we could scarce get any room, it was so crowded.

"This morning we went to Islington, when I saw the place we are like to abide in, and do perceive our rooms are likely to be very strait and little—that Mr. Doolittel is very studious and diligent—and that Mrs. Doolittel and her daughter are very fine and gallant.

"Dear sisters, I am almost ever thinking of you, and home, but dare scarce entertain a thought of returning lest it discompose me. I find it a great change.

"Pray do not forget me in your thoughts, nor in your prayers; but remember me in both. So, commending you all to the care and protection of Almighty God, whose kingdom ruleth over all, I rest,

"Your ever-loving and affectionate Brother,

"MATTHEW HENRY.

"*London, at the Castle, near Aldersgate,*
"*July* 18, *Monday Afternoon*, 1680."

Mr. Robert Bosier, who is referred to in the foregoing letter, and who accompanied the young theologian to London, was a person of great respectability and promise; he was related to Mr. Henry; and after quitting Edmund's Hall, in Oxford, of which he was a commoner, had resided for a season at Broad Oak, that he might be the better fitted for "holy orders." He was some years older than Mr. Henry; but their intercourse grew into esteem, which soon ripened into friendship; a friendship well founded, reciprocally ardent, and interrupted only by death. Mr. Tong observed of Mr. Henry, that he never heard him mention his cousin Bosier without some distinguishing mark of affection.

Both the happiness Mr. Henry had promised himself at Islington in the society of his friend, and the satisfaction which his near relatives, on their separation, must have felt in a superintendence so conscientious and faithful as Mr. Boiser's, was soon blighted. Only a few weeks elapsed before that valuable young man was seized with a fever of which, to the grief of all who knew him, he died. Mr. Doolittle noticed the event in a sermon on Sabbath afternoon, September 19, 1680, from Job xxx, 23. "*I* know that thou wilt bring me to death." Although little appears to have been said of the deceased, the instructions offered to the living were admirably devout, impressive, and seasonable. "See," said the preacher, "the necessity of regeneration. Let the thought that you will be brought to death call off your affections from things below. Redeem the time. Make your peace with God, and be reconciled to him. You should not go to bed in wrath against others; and will you go to your graves in enmity against God? Be content with what you have. Be frequent in *thinking* of your removal. If you do but remove on earth, you take care. Be as useful and profitable as you can, for when you are brought to death your work will be over. Be careful to be making preparations for it. We live, to learn to die. Our business is *not* to get riches, honors, or pleasures, but that we may depart in peace with God. Every corpse is a ser-

mon; every tomb a teacher; every funeral an oration—to persuade you to learn to die."

At Islington, as might be expected, Mr. Henry found other associates, who became much endeared to him. One of them was Mr. Samuel Bury, the son of an eminent nonconformist, who was ejected from Great Bolas in Shropshire. This youth subsequently settled as a dissenting minister in Bristol, and became the husband of that excellent lady whose life and remains, published by himself, have been so justly celebrated. The friendship which thus commenced at the Academy, between Mr. Henry and Mr. Bury, derived strength from many tender and virtuous considerations; it continued through life; and years afterwards, when earthly intercourse had terminated, it warranted Mr. Bury in furnishing the following minute and graphic delineation:

"I was never better pleased when I was at Mr. Doolittle's, than when in young Mr. Henry's company; he had such a savor of religion always upon his spirit, was of such a cheerful temper, so diffusive of all knowledge, so ready in the Scriptures, so pertinent in all his petitions, in every emergency, so full and clear in all his performances, (abating that at first he had almost an unimaginable quickness of speech, which afterwards he corrected as well for his own sake, as for the benefit of others,) that he was to me a most desirable friend, and I love heaven the better since he went thither."

Before the narrative proceeds, it seems proper to introduce another testimony relative to this period of the history, though, like the preceding one, penned after Mr. Henry's decease. The author of it, Mr. Henry Chandler, was an eminent minister at Bath, and the father of the learned Dr. Samuel Chandler of London. "It is now thirty-five years," he says, in a letter to Mr. Tong, "since I had the happiness of being in the same house with Mr. Henry, so that it is impossible I should recollect the several passages that fixed in me such an honorable idea of him, that nothing can efface while life and reason last; this I perfectly well remember, that for serious piety, and the most obliging behavior, he was universally

beloved by all the house. We were, I remember, near thirty pupils when Mr. Henry graced and entertained the family; and I remember not that ever I heard one of the number speak a word to his disparagement. I am sure it was the common opinion, that he was as sweet tempered, courteous, and obliging a gentleman as could come into a house; his going from us was universally lamented."

How long Mr. Henry continued at this seminary is not easily discoverable. Persecution soon drove Mr. Doolittle from Islington; *he* removed to Battersea, and his pupils were scattered among private families at Clapham. But Mr. Henry, instead of accompanying them, returned, it is believed, to Broad Oak. Be this as it may, it is certain that his studies, *when* resumed at home, were pursued, as at Islington, with unwearied diligence; and the following memorial, supposed to be one of his earliest performances after his arrival, will furnish evidence of his creditable proficiency in human learning, as well as of his growth in that "wisdom which is from above."

It is entitled "Mercies Received."

"1. That I am endued with a rational, immortal soul, capable of serving God here, and enjoying him hereafter, and was not made as the beasts that perish.

"2. That having powers and faculties, the exercise of them has been nowise obstructed by phrenzies, lunacy, &c., but happily continued in their primitive (nay happily advanced to greater) vigor and activity.

"3. That I have all my senses; that I was neither born, nor by accident made, blind, or deaf, or dumb, either in whole, or in part.

"4. That I have a complete body in all its parts; that I am not lame or crooked, either through orginal or providential want, or a defect, or the dislocation of any part, or member.

"5. That I was formed, and curiously fashioned by an All-wise hand in the womb, and there kept, nourished, and preserved, by the same gracious hand, till the appointed time.

"6. That, at the appointed time, I was brought into the world, the living child of a living mother; and that, though means were wanting, yet He that can work without means was not.

"7. That I have been ever since comfortably provided for with bread to eat, and raiment to put on, not for necessity only, but for ornament, and delight; and that without my pains and care.

"8. That I have had a very great measure of health, (the sweetness of all temporal mercies,) and that when infectious diseases have been abroad, I have hitherto been preserved from them.

"9. That, when I have been visited with sickness, it hath been in measure, and health hath been restored to *me*, when a brother dear, and companion as dear, hath been taken away at the same time, and by the same sickness.

"10. That I have been kept and protected from many dangers that I have been exposed to by night and by day, at home and abroad, especially in journeys.

"11. That I have had comfortable accommodation as to house, lodging, fuel, &c.; and have been a stranger to the wants of many thousands in that kind.

"12. That I was born to a competency of estate in the world, so that, as long as God pleases to continue it, I am likely to be on the giving, and not on the receiving hand.

"13. That I have had, and still have, comfort, more than ordinary, in relations; that I am blessed with such parents as few have, and sisters also that I have reason to rejoice in.

"14. That I have had a liberal education, having a capacity for, and been bred up to, the knowledge of the languages, arts, and sciences; and that, through God's blessing on my studies, I have made some progress therein.

"15. That I have been born in a place and time of gospel light; that I have had the Scriptures, and means for understanding them, by daily expositions, and many

good books; and that I have had a heart to give myself to, and delight in, the study of them.

"16. That I have been hitherto enabled so to demean myself, as to gain a share in the love and prayers of God's people.

"17. That I was in infancy brought within the pale of the visible church in my baptism.

"18. That I had a religious education, the principles of religion instilled into me with my very milk, and from a child have been taught the knowledge of God.

"19. That I have been endued with a good measure of praying gifts, being enabled to express my mind to God in prayer, in words of my own, not only alone, but as the mouth of others.

"20. That God hath inclined my heart to devote and dedicate myself to him, and to his service, and the service of his church in the work of the ministry, if ever he shall please to use me.

"21. That I have had so many sweet and precious opportunities, and means of grace, Sabbaths, sermons, sacraments, and have enjoyed not only the ordinances themselves, the shell, but communion with God, the Kernel.

"22. That I have a good hope, through grace, that, being chosen of God from eternity, I was, in the fullness of time, called, and that good work begun in me, which I trust God will perform.

"23. That I have had some sight of the majesty of God, the sweetness of Christ, the evil of sin, the worth of my soul, the vanity of the world, and the reality and weight of invisible things.

"24. That when I have been in doubt I have been guided; in danger I have been guarded; in temptation I have been succored; under guilt I have been pardoned; when I have prayed I have been heard and answered; when I have been under afflictions they have been sanctified; and all by divine grace.

"25. That I am not without hope, that all these mercies are but the earnest of more, and pledges of better in

the kingdom of glory; and that I shall rest in Abraham's bosom, world without end.

"26. Lastly; thanks be to God for Jesus Christ, the fountain and foundation of all my mercies. Amen, Hallelujah.

"MATTHEW HENRY.

"*October* 18. 1682.
"*Die Natali.*"

At Broad Oak, "that house of God and prayer," to which so many good people often used to resort, such exemplary piety attracted notice; and Mr. Henry, like the son of Elkanah, "was in favor both with the Lord, and also with men." Those who knew him, Mr. Tong remarks, "coveted his company, and were delighted with it."

CHAPTER III.

A. D. 1685 to A. D. 1686.

Study of the Law at Gray's Inn—Habits—Correspondence—Trial of the Rev. R. Baxter—his Visit to Mr. Baxter in Prison—Reading—Study of the French Language—Correspondence at home—Sabbaths—Letter to Mr. Illidge.

A DIFFERENCE of opinion has long existed as to the length of time which ought to be devoted to preparatory studies by a candidate for the Christian ministry, prior to his commencement of public labor. Urgent reasons offer themselves in favor of a *protracted* course of initiation: such as (reasoning by analogy from the acquisition of arts or trades, and connecting the superior importance of ministerial engagements) the nature of things—the value of extensive and accurate knowledge, when accompanied by matured experience—the advantages arising

from lengthened superintendence and trial—the example of the Incarnate Redeemer, and ancient custom in the churches, &c. While the utility to the candidate of early and frequent preaching—the brevity of human life—the necessities of souls—and the preservation of personal spirituality, furnish arguments for the opposite conclusion. The reasons thus adverted to, might probably have influenced Mr. Philip Henry's mind as to his son. If they did, the former class, in addition to their intrinsic force, being most in unison with early associations and established habits, naturally preponderated.

Mr. Henry, after he left Islington, was a frequent and welcome visitor at Boreatton.* Mr. Hunt was no stranger, therefore, to his attainments; nor to his designs in reference to the ministry. That "learned, and religious gentleman," however, advised his return to London, that the study of the law might be added to his other accomplishments; a practice which in the sixteenth century had much prevailed, both in this country, and on the continent. It does not appear whether Mr. Hunt was governed in the recommendation by any of the considerations just noticed; or whether he had observed an ardor and impetuosity of mind to which further training would be beneficial; or whether he was influenced by more general reasons—such as the darkness of the times, the youth of the party, and the convenience of legal knowledge to one whose worldly expectations were considerable; or whether he had in view the admitted advantages incident to an acquaintance with forensic literature as judiciously applied to theological science. Whatever the motives were, the advice was "approved of both by the father and the son," and towards the end of April, 1685, Mr. Henry, then in his twenty-third year, journeyed a second time to London; and in Holborn Court, Gray's Inn, commenced a new, and apparently opposite course of studies.

There he became acquainted with several gentlemen, members of the same Inn, who were exemplary for in-

* In Stropshire, the seat of Rowland Hunt, Esq. one of Mr. Philip Henry's most particular and endeared friends.

dustry, religion, and virtue. The names of Mr. Turner, of Canterbury, Mr. Edward Harly, Mr. Dunch, Mr. Birch, and Mr. Edward and Mr. Gilbert Horsman, were often mentioned by him with respect and honor. Many years afterwards, when he had an opportuniny of renewing his acquaintance with his old friend "Mr. Sergeant Birch," his diary does not fail to express the gratification.

In the "house of the lawe" Mr. Henry's diligence was constant and exemplary; and, had he addicted himself exclusively to the "manly study," he would have risen, probably, to distinction as a lawyer. Although not *fully* enamored of the "noble science," his application to it was such as to rouse the fears of several friends, and very near relatives, lest the result should be unfavorable to his early resolutions. The alarm was needless: he remained true to his original purpose; and the "office of a bishop," that excellent work, was still earnestly desired, and ever kept in view; though, occasionally, the discouragements of the times made him a little doubtful. The better to effect his ruling design he judiciously varied his pursuits; consecrating a portion of time to theological reading; promoting among his particular friends, social prayer, and religious conference; and occasionally expounding to them the Scriptures. If with Cardinal Ximenes he did not *say* to his friends that he would willingly exchange all legal learning for the explanation of a single passage of holy writ, he *acted* as if such was his judgment.

While resident at Gray's Inn, an affectionate and frequent correspondence was maintained with his father, and occasionally with his sisters; the whole series presents a collection of facts, alike curious and interesting.

Before, however, any further allusion is made to that collection, the reader may advantageously peruse one entire letter, addressed to Mr. Henry, soon after he left home, by his father. While it exhibits a beautiful specimen of wise and apostolic counsel, it excellently confirms several of the foregoing statements.

"*May* 30, 1685.

"Son Matthew,

"We are glad to hear of your health and cheerfulness; which God in mercy continue! If you take meals in a public house daily you must double your watch, lest it put you upon inconvenience. My caution not to overstudy yourself was occasioned by what you wrote, that you had read Littleton so often over, and had begun Cook upon him, which I thought could not well be, especially during the first month, which affords most diversions, without overtasking yourself; my meaning was, that you should apportion your time wisely, according to present circumstances; part to reading, the morning especially; and part to acquaint yourself with persons, and places, and affairs; and which you have hitherto much wanted opportunity to acquaint yourself with; having some ground of hope that you will improve by it, letting go the chaff and refuse, and retaining that which may do you good hereafter; for this present time you are to look upon as your gathering time, and to be as busy as the ant in summer, the factor in the fair or market, the industrious merchant, when in the Indies. You proposed to lay hold on opportunities for hearing sermons; not Latin ones *only;* I hope you perform, and also reflect after, and pen the heads at home, which both engages present attention, and lays up for time to come. It is the talk and wonder of many of our friends what we mean by this sudden change of your course and way; but I hope, through God's goodness and mercy, they will shortly see it was for good.

"With your's I received one from dear Mr. St[eel,] who would be glad to see you often, as I know my worthy friend Mr Lawr[ence] would also; but their circumstances prohibit their coming to you, therefore you must go to them, not to be burthensome, but like a bee to the flowers, to gather from them.

"Just now, this morning, your sisters, Katharine* and Ann,† are gone towards Salop to be there awhile. It is

* Afterwards Mrs. Tylston. † Afterwards Mrs. Hulton.

a change with us to want three of you at once, but hoping it will be for your improvement and theirs, we are well satisfied in the will of God ordering it so. Ere long there will be greater partings: how soon we know not; but if we may be with you together forever, and with the Lord, that will be happiness indeed.

"Be careful, my dear child, in the main matter. Keep yourself always in the love of God, let nothing come, however not abide, as a cloud between you and his favor, for in that is *life*. Rejoice in the great auction, and make the Pearl of Price sure, and the field too in which it is. Farewell. Much love is to you from all here, and particularly from

"Your loving father,

"P. H."*

While Mr. Henry, notwithstanding the absence of that entire devotion to legal learning which has distinguished some of its pursuers, was so ardent as to need the hints of restraint suggested in the preceding letter, it must have been singularly gratifying to their author to find ample evidence in the communications *he* received, that, "in the main matter," his son *was* "careful;" and that he cultivated, with enviable diligence, that spirituality of mind which, whenever possessed, is both "life and peace." "The more I see of the world," he writes, "and the various affairs of the children of men in it, the more I see of the vanity of it, and the more I would fain have my heart taken off from *it*, and fixed upon the invisible realities of the other world."†

Can anything be conceived more characteristic of the writer than the following beautiful improvement of one of the most ordinary occurrences of life? The familiarity of the subject would, in almost any other case, have prevented a like impression. The turn given to it perhaps rarely occurs to the mind even *now*, when the facilities of the post office, being so much increased, both in expe-

* Communicated by the late Mrs. Eddowes, of Whitchurch.

† Matthew Henry to Philip Henry.

dition and certainty, might, if ever, be likely to produce it; and yet more seldom is the thought so well improved.

July 5, 1685.

"It pleaseth me sometimes to think what a ready, speedy way of intercourse there is between me and home, though at such a distance; that a letter can come from your hands to mine, through the hands of so many who are strangers to us both, in the space of sixty hours. But as ready as this way is, blessed be God, we have a readier way to send to heaven at all hours; and can convey our letters thither, and receive gracious answers thence, in less time than so. That the throne of grace is always open to which we have (how sweet a word it is) τὴν παῤῥησίαν— "liberty of speech," when we are with him, and more than so, τὴν προσαγωγὴν ἐν πεποιθήσει, Eph. iii. 12. We have *access with confidence;* we are introduced by the Spirit, as ambassadors conducted to the Prince by the master of the ceremonies. Esther had access to Ahasuerus, but not access with confidence; far from it, when she said I will go in, and if I perish, I perish. But we have access with confidence, through the 'new and living way' laid open for us to the Father, by the blood of his Son, who ever lives to make intercession, in the virtue and value of his satisfaction. And if *this* be not a sufficient ground for that πεποίθησις—confidence—what is?"*

In May the same year, 1685, it was that the infamous trial of Mr. Baxter was acted before the contemptible and scurrilous Jeffreys, at Guildhall; and in daring violation of law and reason, the venerable nonconformist was sentenced by that "unjust judge," to pay five hundred marks, to lie in prison till they were paid, and to be bound to his good behavior for seven years. Whether Mr. Henry witnessed this public obloquy of his father's ancient and beloved friend does not appear; but the following letter, which will not be read without interest, details a visit to the imprisoned saint. It is one of those pictures of days which are past, which, if rightly viewed, may pro-

* Matthew Henry to Philip Henry.

duce lasting and beneficial effects: emotions of sacred sorrow for the iniquity of persecution, and animating praise that the demon in these happy days of tranquillity is restrained, though not destroyed. Holiness, how much soever it may annoy, or even irritate, by its splendor, has, through the favor of the Most High, the fullest liberty to shine.

"17*th November*, 1685.

"Honored Sir,

"On Saturday last I was with good Mr. Laurence, who sends affectionate respects to you. He and some others of them walk the streets with freedom.

"I went into Southwark to Mr. Baxter. I was to wait upon him once before, and then he was busy. I found him in pretty comfortable circumstances, though a prisoner, in a private house near the prison, attended on by his own man and maid. My good friend Mr. S[amuel] L[awrence] went with me. He is in as good health as one can expect; and, methinks, looks better, and speaks heartier, than when I saw him last. The token you sent he would by no means be persuaded to accept of, and was almost angry when I pressed it, from one outed* as well as himself. He said he did not use to receive; and I understand since, his need is not great.

"We sat with him about an hour. I was very glad to find that he so much approved of my present circumstances. He said he knew not why young men might not improve as well as by travelling abroad. He inquired for his Shropshire friends, and observed, that of those gentlemen who were with him at Wem, he hears of none whose sons tread in their fathers' steps, but Colonel Hunt's. He inquired about Mr. Macworth's, and Mr. Lloyd of Aston's children. He gave us some good counsel to prepare for trials, and said the best preparation for them was a life of faith, and a constant course of self-denial. He thought it harder constantly to deny temptations to sensual lusts and pleasures, than to resist one single temptation to deny Christ for fear of suffering; the

* That is, ejected by the act of Uniformity.

former requiring such constant watchfulness; however, after the former, the latter will be the easier. He said we who are young are apt to count upon *great* things, but we must not look for it; and much more to this purpose. He said he thought dying by sickness usually much more painful and dreadful than dying a violent death; especially considering the extraordinary supports which those have who suffer for righteousness' sake. He sends you his respects. Good Mr. Tallents also I saw that night, and sat with him awhile.

"Your most dutiful son,

"MATT. HENRY."*

In the correspondence carried on at Gray's Inn is exhibited, pretty fully, both Mr. Henry's studies and engagements. It shows, notwithstanding the progress he made, and the application which would now be called hard study, that he followed the law, in his own apprehension, only indifferently well; and that he was not very fond of it. He expresses the great discouragement he felt at the different opinions of lawyers, even the best, in almost every case of any difficulty. He, nevertheless, went on with it, though "not over fast;" usually laying it by towards evening that he might "read something more easy." He notices particularly Lambard's Perambulation of Kent, which seems to have greatly interested him.

In one letter he expresses a fear lest he should scarce study so much in the summer time as in the winter, but he adds,—"We were not made to be monks. There are necessary avocations which must be yielded to when they cannot be avoided."

With a view to increase his knowledge, and his capacity also of improvement, he enlisted himself a scholar to Dr. Du Viel† in the French language. Mr. Harley, and the Messrs. Horsman, were his fellow students. He considered it "some hinderance to the study of the law, and but little; "for," said he, "it toucheth not the

* To Philip Henry. † See the Hist. of Dissenters, vol. ii. pp. 207.

morning, which is Legibus as well as Musis Amica"—A friend to the Law as well as to the Muses. In one quarter of a year, attended by the Doctor three days a week, on Monday, Wednesday, and Friday, at two o'clock in the afternoon, and for about two hours, he obtained so much "insight into the French as, with a little help of a dictionary, to read with understanding anything ordinary in the language." The Doctor was then discharged.

In one of the letters he received from his father, and which was literally a family vehicle of affectionate good will, his sister Katharine, afterwards Mrs. Tylston, indulged, as the representative of her sisters, her lively disposition, by thus humorously adverting to the employment which has been mentioned.

"*We* shall be very ambitious to be your scholars to learn French; but I think they say *one* tongue is enough for a woman."

And his excellent mother, in the same epistle, left, it should seem, to be filled up by others, communicated (and with that enviable union of tenderness and wisdom for which she was distinguished) *her* parental anxiety and holy counsel.

"Dear Child,

"It is much my comfort and rejoicing to hear so often from you, and, although I have little to send you but love, and my blessing, your father being absent, I write a line or two to you to mind you to keep in with God, as I hope you do, by solemn, secret, daily prayer; watching therein with perseverance; not forgetting what you have been taught, and the covenant engagements, renewed again and again, that you lie under, to walk circumspectly in your whole conversation; watching against youthful lusts, evil company, sins, and snares from the world, and the devil.

"Your affectionate Mother,

"K. H."

Far removed from everything ascetic, and exclusive, Mr. Henry delighted in select and suitable company, and

notices, in one of his communications, the great advantage he found in his studies while at Gray's Inn, "by the society to which he was linked." He mentions also his attendance upon a divinity disputation kept up weekly, in an afternoon, by Mr. Morton's young men, about six or eight of them, when scattered from him; at which Mr. Glascock,* a very worthy, ingenious young minister, presided. It was, he says, well managed, and the question he mentions to have heard discussed—An fide solâ justificemur?—was affirmed much against the Baxterian way—namely, that "faith justifies, not as a condition, but an instrument."

In subjects of *that* nature, connected as they were, and ever ought to be, with practical godliness, Mr. Henry found his chief delight. Nor were any pursuits of a miscellaneous, or literary, or legal description, allowed to diminish supreme attention to the great things of God's law. One further instance of his excellent spirit at this early age must suffice.

"None" (the reference is to his father's letters) "hath been a messenger of evil tidings, for which let the name of God have all the glory; and let us still be *prepared* for *evil tidings*, not knowing what a day may bring forth. If we can make sure uninterrupted peace and tranquillity in the other world, we have no great reason to complain of the interruptions of this world. It is the lower region of the air that is liable to variety of weathers, while the upper region enjoys a constant calm. And are we moving thitherwards? And do we hope to be there shortly, where all tears are wiped away from the eyes, and all sorrow eternally banished from the heart? And shall we perplex ourselves about the little, little trifles of this vain empty world, the things whereof are vanity in the having, and vexation of spirit in the losing, nor ever will, or can, afford that content and satisfaction which men expect and count upon, in the enjoyment of them; and which too few seek where it is to be had."†

* See Wilson's History, v. iii. p. 437.

† Matthew Henry to Philip Henry.

All his letters from Gray's Inn discover to great advantage his filial attentions; they convey a pleasant impression of his observation and prudence; they demonstrate his zeal for the acquisition of useful knowledge; and they exhibit, in the most unexceptionable manner, his mental acuteness, his personal piety, and the consecration of every successive acquirement to the Redeemer's honor. They were worthy of Philip Henry's son, and must have often-times proved an occasion of rejoicing and praise before the heavenly throne. It is easy, in imagination, to behold the venerable parents perusing, week after week, those epistles of grace, and mingling with overflowing tenderness their mutual gratulations, that their beloved child, though at so great a distance from them, was walking in the truth. And if fears as to an abandonment of the ministry continued to haunt the mind of his anxious mother, or any other friend, (which is said to have been the case,) it is difficult to conceive of any device more judicious, or better adapted for their removal, than a succession of such letters.

In the communications made by Mr. Henry from the great city, no reference is made to any other preachers than those of the established church; and as a reason for this it may not be irrelevant to state, that during his abode at Gray's Inn, such was the perplexity of the times —churches in connexion with the ecclesiastical establishment were the exclusively authorized places of Christian concourse. But ever mindful of his father's counsels,* (the more explicitly given, probably, on this very account,) to say nothing of his own inclinations, he repaired thither, not only on a Sabbath day, but, as opportunity served, during the week also. It was his complaint that he could not conveniently go so often as he would "to hear week day sermons." And he adds, "There are not many desirable. Dr. Tillotson's are the best; but others often preach for him, and, which is most discouraging, he speaks so low that it is very difficult to hear him with understanding. I must keep the secret trade agoing, for there is not much to be got abroad."

* See p. 45.

Alluding to the services he attended on the Lord's day, he expressed himself most pleased with the discourses of Dr. Stillingfleet, at St. Andrew, Holborn, and Dr. Tillotson's, at Lawrence Jury. None of these helps, however excellent in their kind, as they undoubtedly were, compensated for the loss of the heavenly manna enjoyed in his father's house: or as he often styled it, his "Broad Oak Sabbaths." Those who are enamored of that preaching which unfolds the glorious and sublime doctrines and precepts of revelation, in unceasing connexion with the scenes of Calvary, (a mode of address which gave to the pulpit exercises of the reformers, and of Philip Henry, and a host of other imitators, such a "rich and unequalled unction,") will understand the distinction; and, instead of accusing Mr. Henry of invidious comparisons, or even blaming him, had he, under such circumstances, indulged them, will compassionate his situation; nor will they fail to rejoice that the lines are now fallen to God's heritage in pleasanter places; and that within the pale of the established church, as well as without it, the number is not few of those who, having received the ministry of reconciliation, are "determined" to know nothing among men, "save Jesus Christ and him crucified."

It would be anticipating a future division of the present work, to delineate, in this early stage of it, Mr. Henry's character and conduct as a friend. At the same time, the order which has been adopted requires, before proceeding further, the introduction of a letter addressed by him to one whom he regarded in that sacred character. The person referred to is Mr. George Illidge, of Nantwich, whose "heart the Lord" having "opened" when very young, and who enjoying few religious advantages at *home*, attended the ministry at Broad Oak: his seriousness and zeal secured him a welcome, and his excellent conduct unfeigned respect. It is not known *when* the acquaintance between the two youths commenced, but it was turned to a good account; and became the means of eliciting dispositions the most strictly virtuous and useful. Were not the reader informed that the writer of the letter was only in his twenty-fourth year, he would almost fancy

himself listening to the grave and matured counsels of hoary and devout intelligence:

"*Gray's Inn, March* 1, 1686.

"Dear Friend,

"I think I remember, when I last saw you, I partly promised to write to you from hence, which I doubt I should either have forgotten, or have deferred the performance of, had I not been lately reminded of it in a letter from one of my sisters. And now I have put my pen to paper to perform my promise, what shall I write? News we have little, or none considerable; and you know I was never a good newsmonger; and to fill a letter with idle, impertinent compliments, is very useless, and will pass but ill in the account another day; for sure, if idle words must be accounted for, idle letters will not be left out of the reckoning. What if I should, therefore, (having no other business at present,) give you a few serious lines, which, may, perhaps, be of some spiritual advantage to your soul. I have been lately thinking of some great scripture truths, or principles; the firm practical belief of which would be of great use to a Christian, and have a mighty influence upon the right ordering of his conversation; and they are some such as these:

"1. That 'all things are naked and open unto him with whom we have to do,' Heb. iv. 13: a firm belief of God's all-seeing eye always upon us, wherever we are, and whatever we are doing, would be a mighty aweband upon the spirit, to keep it serious and watchful. Dare I omit such a known duty, or commit such a known sin, while I am under the eye of a just and holy God, who hates sin, and cannot endure to look on iniquity? It was a significant name which Hagar gave to the well where God appeared unto her, Gen. xvi. 14. 'Beer-lahai-roi,' the well of him that lives and sees me; for she said, v. 13. 'Thou God seest me.' This would be a very seasonable thought, when we are entering either into duty, or into temptation, to lift up our heart in these words, 'Thou God seest me;' and, therefore, let duty be carefully done, and sin carefully avoided, considering that he

who sees all now, will tell all shortly before angels and men, in the day 'when the secrets of all hearts shall be made manifest,' Luke xii. 2.

"2. That our adversary, the devil, 'as a roaring lion, goes about continually, seeking whom he may devour,' 1 Pet. v. 8. We do not see him, and therefore we are apt to be secure; but certainly it is so, and therefore we should never be off our watch. What folly is it for us to be slumbering and sleeping, while such a cruel, crafty enemy is waking and watching, and ready to do us a mischief! You know when Saul slept, he lost his spear and his cruse of water. Many a Christian has lost his strength and comfort by sleeping.

"3. That 'the grace of God, which bringeth salvation, teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly,' Titus ii. 11, 12. That the gospel, as it is a gospel of grace, requires a holy conversation. Christ died to save his people *from* their sins, not *in* their sins. The gospel hath its commands as well as its promises and privileges, and, therefore, there is such a thing as a gospel-becoming conversation, Phil. i. 27: living up to gospel love as well as gospel light.

"4. That 'Jesus Christ died to deliver us from this present evil world,' Gal. i. 4. We are apt to think Christ died to deliver us only from hell, and if that be done we are well enough. No, Christ died to deliver us from this world. So if our hearts are glued to present things, and our affections fixed upon them, we do directly thwart the great design of our Lord Jesus Christ in coming to save us.

"5. That 'we are not under the law, but under grace,' Rom. vi. 14. This is a mighty encouragement to us to abound in all manner of gospel obedience, to consider that we are not under the law that required personal perfect obedience, and pronounced a curse for the least failure, but under the covenant of grace, which accepts the willing mind, and makes sincerity our perfection. What a sweet word is grace! What a savour doth it leave upon the lips! And to be under grace, under the sweet and easy rule of grace, how comfortable is it!

"6. That the soul is the man, and that condition of life is best for us that is best for our souls. It fares with the man as it fares with his soul. He is the truly healthful man whose *soul* prospers and is in health. He is the truly rich man, not who is rich in houses, land, and money, but who is rich in faith, and an heir of the kingdom. Those are our best friends that are friends to our souls, and those are our worst enemies that are enemies to our souls; for the soul is the man, and if the soul be lost, all is lost.

"7. That 'we have here no continuing city,' Heb. xiii. 14. That we are in this world as in an inn, and must be gone shortly. Why should we then conform ourselves to this world, or cumber ourselves with it. Should we not then sit loose to it, as we do to an inn? And what if we have but ill accommodation, it is but an inn, it will be better at home. If our lodging here *be* hard and cold, it is no great matter, our lodging in our Father's house will be soft and warm enough.

"8. That 'every man at his best estate is altogether vanity,' Psalm xxxix. 5. We ourselves are so, and, therefore, we must not dote on any temporal enjoyments. We carry our lives as well as our other comforts in our hands and know not how soon they may slip through our fingers. Every one is vanity, therefore cease from man, from fearing him, and from trusting in him.

"9. That 'God shall bring every work into judgment, with every secret thing, whether it be good or evil,' Eccl. xii. 14. That every man must shortly give an account to God. The serious thoughts of this would engage us to do nothing now which will not pass well in our accounts then.

"10. That 'the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord,' Rom. vi. 23. Heaven and hell are great things indeed, and should be much upon our hearts, and improved by us as a spur of constraint to put us upon duty, and a bridle of restraint to keep us from sin. We should labor to see reality and weight in invisible things, and live as those that must be somewhere for ever. See hell the wages and due

desert of sin, and heaven the free gift of God through Jesus Christ.

"Many other such truths might be mentioned, which those that are acquainted with the Scriptures, and with their own hearts, need not be directed to. It would be of use to a Christian to take some one such truth into his mind in the morning, and upon occasion in the day, to be thinking frequently of it, and to say, 'This is the truth of the day; this is to be an answer to this day's temptations; this is to be a spur to this day's duties; and this is to be the subject of this day's meditation, and of this day's discourse, as we have opportunity.' I am apt to think such a course would be very beneficial. Hereby a good stock of truths might be treasured up against a time of need, and we might be able to bring forth things new and old for the benefit of others. For certainly it is our duty, as we have ability and opportunity, to help our friends and neighbors in their spiritual necessities, to strenghten the weak, confirm the wavering, direct the doubting, and comfort the feeble-minded, to say to them that are of a fearful heart, Be strong.

"Discourse to this purpose, how profitable would it be both to ourselves and others, and how much better would it pass in our account another day, than a great deal of that vain, impertinent talk which fills up the time of too many professors when they come together. And I fear it is a fault more acknowledged than amended.

"I remember to have read, that when the famous Bishop Usher and Dr Preston, who were intimate friends, were talking together, after much discourse of learning and other things, the bishop would say—Come, Doctor, one word of Christ now before we part. Christians who owe their all to Christ, should be often talking of him. And surely those that know the worth of souls cannot but be concerned for their ignorant, careless neighbors; which concernedness should put us upon doing all we can to help them out of that condition. And if there be any that are asking the way to Zion, with their faces thitherwards, pray tell them the way. Tell them.

"1. There is but one gate into this way, and that is the strait gate of sound conversion.

"2. Tell them that the way is narrow, that there is not elbow-room for their lusts. Let them know the worst of it. And that those who would be good soldiers of Christ must endure hardness.

"3. Tell them, notwithstanding this, it is a way of pleasantness; it gives spiritual, though it prohibits sensual, pleasures.

"4. Tell them there is *life eternal* at the end, and let them be assured that one hour of joy in heaven, will make them amends for an age of trouble upon earth. One sheaf of that harvest will be recompence enough for a seedness of tears, Psalm cxxvi. 5, 6.

"I am at present somewhat indisposed, and have written confusedly, and, therefore, I would have you keep it to yourself. I hope you will not forget me at the throne of grace, for I have need of your prayers. Give my affectionate respects to your wife, and mother, and sister; to Mrs. Elizabeth Wilson, who, I take for granted, is with you; to Mr. Hopkins, my aunt Burroughs, and Richard Gill, and all the rest of my very good friends, if with you, as if particularly named. I have nothing more to add, but to commend you all to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. I am,

"Your real friend,

"MATTHEW HENRY.

"P. S. I wrote to Mr. Wilson a fortnight ago, but have heard nothing from him."

CHAPTER IV.

A. D. 1686 to A. D. 1687.

His Return to Broad Oak—His Preaching—Visits Chester—Invitations to the Ministerial Office there—Returns to London—Licenses to preach granted—Urged to Settle in London—Quits Gray's Inn—Self-Examination before Ordination—Episcopal Ordination considered—His Decision in Favor of Nonconformity—Confession of Faith—His Ordination—Return to Broad Oak.

In the month of June, 1686, Mr. Henry returned to Broad Oak. It was quickly apparent that his law pursuits had in nowise diverted him from his original design; the study of the Scriptures was as interesting to him as ever; and his desire to "make known the mystery of the gospel," instead of being weakened, had increased; it was more intense, and more enlightened.

Being invited by his friend Mr. George Illidge to Nantwich, he preached there several evenings to a considerable audience, and with encouraging success. On the *last* of those occasions his subject was Job xxxvii. 22. "With God is terrible majesty." Mr. Illidge observed a notoriously wicked man present. With a view to ascertain the effects of his attendance, he called upon him the next morning. The man and his wife were in tears. *His* convictions of sin and sense of danger seemed to be pungent and salutary; and his apprehensions of the majesty and wrath of God awfully vivid; the woman wept from sympathy. Mr. Illidge offered up "supplications," communicated suitable encouragement, and pressed an earnest warning against wicked company. The man taught his wife to read, practised family worship, often accompanied Mr. Illidge to Broad Oak, and, after a prudent lapse of time, was admitted to the Lord's table. In appearance the change was universal and entire; religious joy was sometimes avowed; and, for several years, he seemed to "run well." His wife, in a judgment of charity, died "in the faith;" but he, alas! after a time,

being "hindered," was guilty of very sad defection, and quitted the narrow way, it is feared—for ever.

In such a connexion as this, how consummate appears the wisdom of apostolic counsel—"Let him that thinketh he standeth take heed lest he fall!" And how necessarily are self-examination, holy watchfulness, and unceasing prayer enforced.

It is natural to suppose, that the encouragement which thus attended Mr. Henry's first efforts increased his satisfaction in the decision he had made for the ministry. Nor is it improbable that the issue, as narrated, may account, in some measure, for the uncommon seriousness, discernment, and caution, which, especially in his later papers, every where displays itself in relation to the nature and evidences of personal religion. "A hypocrite," he sometimes remarked, "is one who goes credibly to hell—unsuspected; one who *seems* religious, and that is all." And to the inquiry,—"What is the reason of the apostasy of so many who began well?" he would answer,—"They never had the law in their *hearts*; they never acted from a *principle*. A man may not only have the shape of a Christian, but he may have it drawn so much to the life as that it may pass for a living Christian; there may be some kind of breath, and motion, and sense; and yet he that knows our works may say—'Thou art dead.' The scale in such a case hangs in a manner even; but sin and lust at last preponderate. Hypocrisy is the way to apostasy, and apostasy is the great proof of hypocrisy." But "those," said he, "who are sincere are willing and desirous to be tried; *they* desire the day of judgment, because everything will then be manifested; *they* are frequent and inward in secret duty; *they* have a low and mean opinion of themselves, and their own performances; *they* bewail and mourn over the remains of hypocrisy; *they* make the word of God their counsellor in all doubtful cases; *they* ascribe the glory of all to Christ, and take none to themselves; *they* keep themselves from their own iniquity."

Mr. Henry's determination for the ministry was now fixed; and having been on a visit at Chester, and being

invited by some friends there to preach to them in an evening, "the liberty not being yet granted," he complied; and two or three successive evenings, at the house of Mr. Henthorne,* a sugar-baker, and other houses, "he received all that came; preaching the kingdom of God; and teaching the things which concern the Lord Jesus Christ, with all confidence; no man forbidding him."

These services tended to produce a most favorable impression upon the minds of the hearers in reference to Mr. Henry's ministerial qualifications; and the present circumstances of the dissenters in that city, occasioned earnest desires that he might become their pastor.

By the death of two valuable ministers, Mr. Cook, and Mr. Hall, a loss had been sustained, which their survivor, Mr. Harvey, an aged divine, was unable to repair. On account of the legislative restrictions, he had, indeed, preached very privately, and some of those who were connected with the former minister were not in regular communion with him.

About the latter end of the year 1686, a rumor of a disposition in the government to grant indulgence, became very current. This encouraged several of the persons last referred to, to wait upon Mr. Henry at Broad Oak, and to urge upon him that, in the event of the expected liberty, he would "take the oversight of them in the Lord."

After advising with his father, he gave them encouragement, provided Mr. Harvey would give *his* consent to it. He informed them, at the same time, that he was speedily to return to the metropolis, and that he should reside there for some months. To all his terms, so that their request was complied with, they assented.

Under such circumstances he once more, January 24, 1686-7, set out towards London, accompanied by the only son of his friend Mr. Hunt.

The first important news which reached him in the great city was, that the king had empowered certain individuals

* See Wilson's Hist.

to grant licenses exempting the several persons, named in a schedule annexed, from prosecution, or molestation. 1. For not taking the oaths of allegiance and supremacy; or 2. Upon the prerogative writ for £20 a month, or upon outlawries, or excom. capiend. for the said causes; or 3. For not coming to church; or 4. For not receiving the sacrament; or 5. By reason of their conviction for recusancy, or exercise of their religion, a command to stay proceedings already begun for any of the causes aforesaid. The price of one license was £10 for a single person; but if several joined, the price was £16; and eight might join in taking out one license.

Few dissenters applied, but the disposition of the court being sufficiently understood, many of them began to assemble. In the latter end of February, Mr. Henry wrote to his father, "That Mr. Faldo, a worthy minister of the congregational persuasion, had preached publicly in Mr. Sclater's meeting-house in Moorfields, both morning and afternoon, to many hundreds of people, who were much pleased at the reviving of the work."

When Mr. Henry's resolutions for the ministry were generally known in the metropolis, the reverend and learned Mr. Woodcock applied to him, in favor of a lecture then instituting, chiefly for young persons. But he modestly declined the offer; he thought his service might be most wanted in the country, and might be more suitable there than in or about the city.

Followed by the congregation at Chester with importunate letters, as well as the personal communication of Mr. Henthorne, expressive of their desires for his settlement among them with the least possible delay, he soon retired from Gray's Inn, in order to give himself the more entirely unto "the Gospel of God." His departure from that honorable society, like his entering and continuance among them, was worthy of his high vocation. He took farewell of his legal associates in an excellent discourse from 2 Thess. ii. 1. latter part. "And by our gathering together unto him"—recommending the hope of the blessed επισυναξωγη, as the greatest comfort under separation.

The business of ordination was next attended to with exemplary deliberation and seriousness. Not only did he avail himself of the counsel of his friends, particularly the Reverends F. Tallents, and James Owen; but, for more permanent advantage, he sketched a discourse on 1. Timothy iv. 15, "give thyself wholly to them"—in which he stated the nature, and several parts, of the ministerial work, and what it is for a man to give himself *wholly* to them—ἐν τούτοις ἴσθι—to be wholly *in* them; he likewise composed a paper which he designated "Serious Self-examination before Ordination."

That "paper" is so general in its nature, and presents a combination of vigilance and wisdom so unusual and complete, as, notwithstanding the length of it, to render its insertion imperative.

It will reprove, if not convince, of awful presumption, all such as have inconsiderately rushed into the most responsible of all offices. To those who are contemplating the ministry, or who are about to enter upon its active and arduous duties, it will prove a friendly monitor, a useful test, and an all-important directory. While, as a full exposition of Mr. Henry's own motives and principles, *in reference* to the same great "work," upon which he was then entering, it is invaluable. It shows a temper of mind so conscientious, so humble, and so enlightened, as to be perfectly apostolical. He magnified the office, but abased himself. And being unstained, visibly at least, with even the common follies of youth, the severity of his self-judgment becomes additionally observable, and impressive. The sins of the heart were, in his apprehension, more humiliating than gross acts of wickedness appear to be in the eyes of many.

As the reader proceeds through the volume, he will, probably, think it worth while to keep this interesting document in view, and to compare the prayers, and purposes, and resolutions it exhibits, with Mr. Henry's subsequent history, deportment, and success.

"That it is very requisite," he writes, "for a man to examine himself seriously at such a time, will readily be granted by those who consider the nature of the ordi-

nance, and of that work into which it is a solemn entrance.

"'Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.'

"It is worth while for a man at such a time deliberately to ask himself, and, having asked, conscientiously to answer, the six following questions:—

"*Q.* I. What am I?

"This is a needful question, because in ordination I give up myself to God in a peculiar manner; and will God accept the torn, and the blind, and the lame? Surely no. The sacrifice must be searched before it was offered, that it might be sure to fit its end. Now though the truth of grace be not perhaps necessary to the *esse* of a minister, (for Judas himself was an apostle,) yet it is necessary to the *bene esse.* A man cannot be a good minister without it. And therefore come, my soul, let us inquire what am I? And let the inquiry be strict and serious, for a mistake here is fatal.

"1. Have I ever been inwardly convinced of the lost and undone condition in which I was born, that I was by nature a child of wrath, even as others? Did I ever see myself wallowing in my blood, in a forlorn, out-cast, helpless state, lost and ruined forever without Christ?

"2. Was I ever deeply humbled before the Lord for the original sin that I was born in, and the numberless actual transgressions in heart and life that I have been guilty of? Hath sin been bitter to my soul, hath my heart been broken for it, and hath my sorrow been of the right kind? hath the sight of a broken Saviour broken my heart?

"3. Have I sincerely closed with the Lord Jesus Christ, by a true and lively faith, taken him to be mine, and resigned up myself to him to be his? Have I accepted of Christ upon gospel terms, to be my Prince to rule, and Saviour to save me? Have I renounced all others, and resolved to cleave to the Lord Jesus Christ, let what will come? Is Christ precious to me, is he dearer to me than anything in the world besides? Could I be freely willing

to part with all for Christ, and count everything but loss that I may win Christ?

"4. Have I a real hatred of every sin, in myself as well as in others? Have I no beloved lust which I would have spared, no darling corruption which I would have to remain unmortified? Doth sin *appear* sin in my eyes, and can I say with David, that 'I hate every false way?' Are the remainders of indwelling corruption a burthen to me? Do I long to be rid of sin? Are my resolutions sincere, and my endeavors serious, against sin, and all appearances of it, and that because it is against God?

"5. Have I a real love to holiness? Do I press after it, and earnestly desire to be more holy, using holy ordinances for this end, that I may be made thereby more and more holy? Am I fond of holy ordinances and holy people, and that because they are holy? Have I a real value for holiness wherever I see it? Do I delight in God's holy word, and that because it is holy? Do I call the holy Sabbath a delight, and that because it is holy? Do I love the brethren because they are holy and love them the better the more holy they are? Do I long to be made perfect in holiness in that other world?

"To these weighty questions my poor soul (though compassed about with manifold weaknesses, wants, and corruptions) doth, as in the presence of God, the Searcher of hearts, give a comfortable answer, and if these be the signs and characters of true grace, I trust my heart doth not deceive me, when it tells me, I have some sparks of it, though swimming in a sea of corruption. 'But who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And yet as if this had been but a small thing, thou hast spoken concerning thy servant for a great while yet to come. And is this the manner of man, O Lord God!'

"*Q.* II. What have I done?

"This is also a needful question, that searching and examining what hath been amiss, I may repent of it, and make even reckonings in the blood of Christ, that I may not come loaded with old guilt to put on a new character,

especially such a character as this. Aaron and his sons must offer a sin-offering to make atonement before they were consecrated, Lev. viii. 34. For he that comes near to God under the guilt of sin unrepented of, comes at his peril, and the nearer the more dangerous.

"And therefore, O my soul, what have I done? My soul cannot but answer, I have sinned, I have perverted that which is right, and it hath not profited me. And in a serious reflection I cannot but observe,

"1. What a great deal of precious time I have trifled away and mispent in folly and vanity, and things that do not profit. Time is a precious talent which my Master hath intrusted me with, and yet how long hath it been buried, and how much hath it run waste!

"2. How many precious opportunities (which are the cream of time) have I lost, and not improved through my own carelessness. Golden seasons of grace which I have enjoyed, but have let them slip, and been little bettered by them; Sabbaths, sermons, sacraments that have come and gone, and left me as they found me. My fruit hath not been answerable to the soil I have been planted in. How often have I been ignorant under enlightening means; hard and cold under softening and warning ordinances; trifling and careless when I have been dealing with God about the concerns of my soul and eternity?

3. "How often have I broken my covenants with God, my engagements, promises, and resolutions of new and better obedience; resolved against this and that sin, and yet fallen into it again; many a time returning to folly, after God hath spoken peace to me, and after I have spoken promises to God. Presently after a sacrament, how have I returned to former vanity, folly, sensuality, frothiness: to former pride, passion and worldliness; so soon have I forgot the vows of God!

"4. How unprofitable have I been in my converse with others; how few have been the better for me; how many the worse for me; how little good have I done; how little light have I cast in the sphere wherein God hath placed me; how little have I been concerned for

the souls of others; and how little useful have I been to them. How vain and light have I been many times in my words and carriage, going down the stream of folly with others, when my seriousness might have stemmed the tide. How seldom hath my speech been with grace, and how often with corruption; *not* seasoned with salt!

"5. In the general, how forgetful have I been of God and his word, and of myself and my duty, and of the great concernments of my soul and eternity, living too much as if I had no God to serve, and never a soul to save!

"I might mention many particular miscarriages which I have been guilty of in heart and life, and which are known to God and my own heart; and yet, after all,—'Who can understand his errors? Cleanse thou me, O God, from my secret sins; have mercy upon me, O God, according to thy loving-kindness, and according to the multitude of thy tender mercies, blot out all my transgressions, for the sake of the Lord my righteousness.'

"*Q.* III. From what principles do I act in this undertaking?

"This is also a very material inquiry in every action, to ask whence it comes, especially in so great a turn of *life* as this.

"1. I hope I can say that it is of faith; and I am concerned it should be so, for 'whatever is not of faith is sin.' It is good for every man that he be fully persuaded in his own mind. Now,

"(1.) I am fully persuaded that Jesus Christ, as King of the church, hath appointed and established the office of the ministry, to continue in a constant succession to the end of time, for the edification of the church, and has promised to be with his ministers always, to the end of the world. So that the office of the ministry is no human invention, but a divine institution.

"(2.) I am fully persuaded that no man ought to thrust himself upon the work of the ministry, without a clear call from God to it. Not that we are to expect such extraordinary calls as the apostles had, but the ordinary call, by the mediation of ministers, who, as

such, are authorized by Christ to try the abilities of those who offer themselves to the ministry—and if they find them fit, then to set them apart to that work, in a solemn manner, by the imposition of hands, with fasting and prayer—and that the laying on of the hands of the presbytery is the most regular way of ordination, and most agreeable to Scripture.

"(3.) I bless God that I am pretty well satisfied with the clearness of my call to the work, though I cannot but be sensible of great weakness and insufficiency for these things; yet I find that what abilities God has been pleased to give me, (and let him have all the glory,) do evidently look toward this work, so that if I be in any measure qualified for any service, it is for this. I find also my own inclination strongly bent towards it, and that it hath been so ever since I knew anything, and especially I consider that I have been much excited and encouraged to it by divers (both ministers and others) able, skilful, and faithful, fit to judge, by whom my purposes have been much confirmed. All which goes a great way towards the clearing of my call; and the earnest invitation I have lately had to stated work in a particular place, doth much help to clear my call to the work in general.

"2. I hope I can say, I act herein from a principle of true zeal for the glory of God; that this great thing I do, as I should do everything, to the glory of God, that my light may shine, that Christ's kingdom may be advanced, the power of godliness kept up, the word of life held forth; by all which God is glorified. The desire of my soul is, that 'whether I live I may live to the Lord, or whether I die I may die to the Lord, and that living and dying I may be the Lord's.'

"3. I hope I can say, that I act herein from a principle of real love to precious souls, for the good of which I would gladly spend and be spent. Methinks I love the precious souls of men so well, that I would fain be an instrument of convincing the unconvinced, converting the unconverted, and building up saints in holiness and comfort. I hope I know so much of the worth of souls,

that I should think it a greater happiness to gain one soul to the Lord Jesus Christ, than to gain mountains of silver and gold to myself.

"*Q.* IV. What are the ends that I aim at in this great undertaking?

"It is a common saying that the end specifies the action; and, therefore, it is of great consequence to fix that *right*, that the eye may be single, for otherwise it is an evil eye. A bye and base end will certainly spoil the acceptableness of the best actions that can be performed.

"Now what is the mark I aim at in this great turn of my life? Let conscience be faithful herein, and let the Searcher of hearts make me known to myself.

"1. I think I can say with confidence, that I do not design to take up the ministry as a trade to live by, or to enrich myself by, out of the greediness of filthy lucre. No! I hope I aim at nothing but *souls;* and if I gain those, though I should lose all my worldly comforts by it, I shall reckon myself to have made a good bargain.

"2. I think I can say with as much assurance, that my design is not to get myself a name amongst men, or to be talked of in the world, as one that makes somewhat of a *figure*. No; that is a poor business.—If I have but a good name with God, I think I have enough, though among men I be reviled, and have my name trampled upon as mire in the streets. I prefer the good word of my Master far before the good word of my fellow-servants.

"3. I can appeal to God, that I have no design in the least to maintain a party, or to keep up any schismatical faction; my heart rises against the thoughts of it. I hate dividing principles and practices, and whatever others are, I am for peace and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it, for the closing up of the bleeding wounds of differences that are amongst true Christians. Peace is such a precious jewel, that I would give anything for it but truth. Those who are hot and bitter in their contendings for or against little things, and zealous in keeping up names of division and maintaining parties,

are of a spirit which I understand not. Let not my soul come into their secret.

"My ends then are according to my principles, and I humbly appeal to God concerning the integrity of my heart in them.

"(1.) That I deliberately place the glory of God as my highest and ultimate end, and if I can be but any ways instrumental to promote *that*, I shall gain my end, and have my desire. I do not design to preach myself, but as a faithful friend of the bridegroom, to preach Christ Jesus my Lord, as the standard-bearer among ten thousands. And if I can but bring people better to know, and love, and honor Christ, I have what I design.

"(2.) That in order to the glory of God, I do sincerely aim at the good of precious souls. God is glorified when souls are benefited, and gladly would I be instrumental in that blessed work. I would not be a barren tree in a vineyard, cumbering the ground; but by God's help, I would do some good in the world, and I know no greater good I can be capable of than doing good to souls. I desire to be an instrument in God's hand of softening hard hearts, quickening dead hearts, humbling proud hearts, comforting sorrowful hearts; and if I may be enabled to do *this*, I have what I would have. If God denies me this, and suffers me to labor in vain, (though I should get hundreds a year by my labor,) it would be the constant grief and trouble of my soul; and if I do not gain souls, I shall enjoy all my other gains with very little satisfaction. Though even in that case it would be some comfort, that the reward is not according to the success, but according to the faithfulness. But I seriously profess it, if I could foresee that my ministry would be wholly unprofitable, and that I should be no instrument of good to souls, though in other respects I might get enough by it, I would rather beg my bread from door to door, than undertake this great work.

"*Q.* V. What do I want?

"And what special things am I now to desire of God, the God of all grace? When I know whither to go for

supplies, I am concerned to inquire what my necessities are. The requests I have put to God are such as these:

"i. That he would fix, and confirm, and establish my heart in my dedication of myself to the work of the ministry. My carnal heart is sometimes ready to suggest to me, that I had better take some other way of living, that would be less toilsome and perilous, and more pleasant and gainful; and the devil joins issue with my heart, and sets before me the profits and preferments I might possibly have in another way, and the trouble and reproach I am like to meet with in this way. Now, O that my God would restrain the tempter, and satisfy me in my choice, and furnish me with suitable considerations with which to answer such suggestions; and in order thereunto, give me believing views of eternity; having deliberately devoted myself to the work of the Lord, keep it always in the imagination of the thoughts of my heart, and establish my way before him.

"ii. That he would in a special manner be present with me in the ordinance of dedication, filling my heart with such an experimental sense of the excellency of Christ, and the comforts of the Holy Ghost, as that I may have cause to remember it, by a good token, as long as I *live*; that he would manifest himself to me, mark me for himself, and leave some sign behind him in my soul, that may make it evident God was there of a truth; that he would give me a comfortable earnest of the success of my ministry, by a signal owning of me in my entrance upon it.

"iii. That he would fit and qualify me for this great work to which he is calling me. When Saul was anointed king, 'God gave *him* another heart, an heart fit for kingship.' I would fain have another heart, a heart fit for ministerial work, filled with ministerial gifts and graces.

"1. Ministerial gifts: every good gift comes from above, and therefore I look upwards for gifts of knowledge in the mysteries of religion; gifts of utterance to explain and apply myself to others, and to speak the

word with boldness. I have also need of prudence and discretion to order the affairs of my ministry.

"2. Ministerial graces. Faith, love to God and souls, zeal for God's glory, and souls' good; patience to do, to suffer, and to wait; an inward sense of the weight of the things I speak of. Two graces I do more especially beg of God:

"(1.) Sincerity. That I may be really as good as I seem to be; that inward impressions may always be answerable to outward expressions in all my ministrations; that my eye may be single, my heart upright; and my ends fixed; that I may not cast the least glance at any low, bye, base end.

"(2.) Humility. That God would hide pride from me, and clothe me with humility, that I may see that I have nothing (except my sins) but what I have received; that I may never please myself with the praises of men, but hand up all the praise to God; that the least workings of pride and conceitedness may be checked in me.

"iv. That God would open a door of opportunity to me, and make my way plain before me, that the call I have to my work may be clear and satisfying, and that God would bless and succeed my endeavors for the good of souls.

"Q. VI. What are my purposes and resolutions for the future?

"This is also a requisite inquiry, when I am to put on a new character, and one so honorable. What shall I do that I may 'walk worthy of the vocation wherewith I am called?'

"1. I purpose and resolve by the grace of God, that I will have no more to do with the unfruitful works of darkness, seeing it will not only be my duty as a Christian, but my office as a minister, to reprove them rather. 'Pride, passion, worldliness, wantonness, vanity,' are things the man of God must flee.' 1 Tim. vi. 11. What have I to do any more with idols? What have I to do any more with sin? By the grace of God it shall not have dominion over me. The ministerial character will

add a great aggravation to every sin; and therefore, 'O my soul! stand in awe, and sin not.'

"2. I purpose and resolve that, by the grace of God, I will abound more than ever in all manner of Gospel obedience; that I will strive to be more humble, serious, and watchful, and self-denying, and live more above the world, and the things of it; that I will pray with more life, and read the Scriptures with more care, and not be slothful in business, but fervent in spirit, serving the Lord; that I will abound in good discourse, as I have ability and opportunity, with prudence; endeavoring as much as I can 'to *adorn* the doctrine of God my Saviour in all things.'

"3. In particular, I resolve in the strength, spirit, and grace of Jesus Christ my Lord, to consider well and perform my ordination vows; to hold fast the form of sound words which I have heard and received, in 'faith and love which is in Christ Jesus;' and never to let go any truth, whatever it cost me; ever owning the scripture as 'the only rule of faith, and practice.'

"That I will wholly give up myself to the work, and employ all my talents in the service of God and souls, with seriousness and sedulity: that I will not only preach, but to the utmost of my power defend, the truths of God against all opposers, and do all I can to convince or silence gainsayers.

"That I will endeavor to maintain not only truth but peace and unity in the church of God; that I will patiently bear, and thankfully accept of, the admonitions of my brethren, and esteem such smitings as an excellent oil that shall not break my head.

"That if ever God shall call me to the charge of a family, I will walk before my house in a perfect way, with an upright heart, not doubting but that then God will come unto me; my house shall be a Bethel; wherever I have a tent, God shall have an altar; and Joshua's resolution shall be mine, 'Whatever others do, I and my house will serve the Lord.'

"That if ever God calls me to the charge of a flock, I resolve, by his grace, with all possible diligence to lay

out myself for the spiritual good of those over whom God shall set me; and that in conversation I will endeavor to be an example to the flock, going before them in the way to heaven: and will improve all the interest I have, and all the authority I may have, for the honor of God, the good of souls, and the edifying the mystical body of Christ.

"Whatever opposition I may meet with in my work, by the grace of God I will not be terrified with it, nor frightened by the winds and clouds from sowing and reaping; but, in the strength of my God, go on in the midst of discouragements; and if God shall call me to sufferings, which I promise to expect and count upon, I will, by the grace of God, suffer cheerfully and courageously for the truths and ways of Christ; 'choosing rather, with Moses, to suffer afflictions with the people of God, than to enjoy the pleasures of sin, which are but for a season;' and I will esteem not only the crown of Christ, but the reproach of Christ, greater riches than the treasures of Egypt, having respect to the recompence of reward.

"This is the substance of what I promise in the strength of the Spirit in the grace of Christ, and having sworn by his strength, I will perform it, that I will keep his righteous judgments, and the Lord keep it always in the imagination of the thoughts of my heart, and establish my way before him."

Mr. Henry, by birth, by habit, and by conviction, was a nonconformist. But it having been suggested to him, by a very worthy person, with whom he had consulted in reference to his intended ordination, that, possibly, it might be obtained episcopally, without those declarations and oaths, to which so many of the wisest and best of men have objected; he, instead of even appearing to slight any peaceful overture, willingly bestowed upon the subject the most deliberate and serious consideration.

His reasonings have been preserved. They show how far he was from being a mere partizan: they demonstrate his title to the character of a judicious and impartial inquirer: and they furnish an example worthy of universal regard and imitation. No apology is thought neces-

sary for preserving such a memorial; and it is so interwoven with the general narrative, and bears upon it so directly, as scarcely to amount to a digression.

The question is—"Whether it be *advisable* for one who hath devoted himself to the work of the ministry, but is by no means satisfied with the terms of conformity, to choose ordination by episcopal hands (if it may be had *without* any oaths or subscriptions according to the forms prescribed) rather than ordination by presbyters, as some time practised by those of that persuasion!"

"The doubt is, not whether episcopal ordination be lawful, especially considering that the bishop may be looked upon therein as a presbyter in conjunction with his com-presbyters, (and the validity of such ordination is sufficiently vindicated by the presbyterians in their Jus Divinum,) but whether it be *advisable* or no?

"1. There is much to be said on one hand to prove it advisable; as,

"(1.) That episcopal ordination is established by the settled law of the land, and all other ordinations cessated and made void by the same law.

"(2.) That the presbyterians do agree episcopal ordination to be valid, and have never urged any reordination in that case; but the episcopal party generally deny ordination by presbyters, without a consecrated bishop, to *be* valid, and require reordination. And,

"(3.) That the time may come, when the Act of Uniformity being abolished, and the unscriptural terms taken away, episcopal ordination may qualify a man for public service in the church of Christ, when presbyterian ordination will not qualify him, but altogether incapacitate him, rendering him unfit for public service without at least a tacit renunciation of former ordination; which will not easily go down with a tender conscience.

"2. That which may be said against it as *not* advisable, rebus sic stantibus, is this:

"(1.) It is a tacit owning of the prelatical power of ordination, which the bishops usurp and claim as the sacred prerogative of their mitres; and will by no means

allow to every gospel presbyter. And doth not our submission thereto implicitly justify that usurpation?

"(2.) The pretended fasts, and too formal prayers, with which the bishops manage that solemn service, render it less comfortable to a serious, honest heart, that knows the weight of that work upon which ordination is an entrance.

"(3.) The making of two distinct orders of deacons and priests is certainly owned by submitting to two distinct ordinations; a scripture deacon seems to be ordained to serve tables, and not to give himself to the word and prayer; and it is very hard for one who is self-devoted to the ministry, to say that he thinks himself moved by the Holy Ghost to take upon him the office of a deacon.

"May this be got over by saying that διακονος is a gospel minister, and one ordained to be so is a minister to all intents and purposes, without faith or ordination? But here are two things stumble us:

"[1.] The ordainer intends it not so, as appears by the form of ordination.

"[2.] The bishop ordains the deacons without any presbyters joining with him, which methinks is unscriptural.

"(4.) Ordination by presbyters seems to me more regular and comformable to Scripture, and more becoming one that disowns a prelatical power.

"And though an Episcopus Præses be willingly owned as conveniently necessary, especially in ordination; yet quere, whether one professedly claiming to be Episcopus Princeps, and acting as such, challenging the sole power of ordination Jure divino, only in the ordination of priests, calling in the assistance of com-presbyters, who herein stand but for cyphers, only to grace the solemnity: I say, whether such an one can be conscientiously owned as a spiritual father, and an ordainer in Christ's name, by one who knows no such principality established by Christ, the King of his church?

"And, perhaps, the three things which were urged before for it may be thus answered:

"To the 1st. That episcopal ordination is established by the law of the land, a knowing Christian will soon answer, That sufficeth not to make it alone valid, and to invalidate all others; especially considering the practice of the best reformed churches; and that though the church is *in* the world, yet it is not *of* the world.

"Besides, the same law that established episcopal ordination, establisheth the disliked oaths and subscriptions, as the terms of it; and if those be disowned, notwithstanding that authority, why must the other be owned and submitted to for the sake of that authority? and by the imposed terms a just measure may be taken of the imposing power.

"To the 2nd. That presbyterians allow episcopal ordination, but the episcopal party disown the validity of presbyterian ordination, there is a reply ready; That this argument is of no more weight in this case, than that of the papists in a much greater;—that the protestants grant a possibility of salvation in their churches, but the papists deny it in the protestant churches: the more uncharitable, unchristian, and antichristian they. And, besides, other men's judgments are not the rule of my practice; let every man be fully persuaded in his own mind, and prove his own work, so shall he have rejoicing in himself alone, and not in another.

"To the 3rd. That episcopal ordination may open a door of opportunity, when presbyterian ordination may shut and bolt it (which has most strength in it to direct in point of prudence,) this may be said, That duty is ours, events are God's. It is easy to say this may be; and it is as easy to say, twenty other things may be; but future events are hid from us, and we know not what a day may bring forth; many unexpected changes have been seen in a short time.

"Who knows but the day may come when God will vindicate the honor of presbyterian ordiaation, and when such a submission to episcopal ordination (by one in other things otherwise minded, and when that which is purer and better might he had) may be branded with

the name of cowardice, and called mean, if not sinful, compliance.

"And if we must look forward, supposing the worst should come to the worst, it is but being silenced with good company; and I am apt to think, a man might comfortably suffer for these two truths, (though in all probability they will never stand alone to be suffered for.)

"1. That ordination by presbyters is (though not the only valid) yet the best, most scripturally regular, and, therefore, the most eligible, ordination.

"2. That Jesus Christ never meant to make any of his ministers really priests,—sacredotes,—otherwise than spiritual priests, as all believers are; nor that he ever meant to necessitate all his ministers to be deacons, that is, but overseers of the poor, or at best but half ministers, at the first.

"It may also be considered, how far the integrity and uprightness of the heart, in acting herein, according to light bestowed after serious consideration and prayer, may administer matter of comfort and satisfaction in a day of suffering, the sharpest of which surely is a day of silencing; and if that should be the issue of it, Abimelech's plea might be renewed,—Surely in the innocency of my heart I did this; and it may be remembered, that when Paul was called to preach the gospel, immediately he consulted not with flesh and blood.

"Mine eyes are ever towards the Lord; show me thy way, O Lord, and lead me in a plain path, because of my observers.

"*April 28th*, 1687."

It is impossible to state with accuracy how the apprehension entertained and expressed by Mr. Henry's friend, and which induced the foregoing deliberations, arose; or, what was the measure of attention which it deserved. Mr. Tong throws out a conjecture, in connexion with the Petition of the seven Bishops, wherein a due temper towards dissenters is declared; but that seems to have no foundation, inasmuch as the Petition so refer-

red to, was not framed until the next year, 1688. The probability is, that it was ascribable to the sudden courteousness evinced by the clergy towards nonconformists, because of the king's declaration for liberty of conscience: a declaration regarded by both parties in proof of his Majesty's progress towards Rome; and by the priesthood, as endangering their ecclesiastical preferments, as well as their secular importance.

Had Bishop Wilkins been alive, whose abatements in church affairs were notorious, it would have admitted of doubt whether in him a prelate might not have been found who, in compassion to his scrupulous brethren, would have relaxed, a little at least, canonical rigors. But that assumption is forbidden as to Dr. Wilkins, by his demise long before the year 1687; and there seems little ground to cherish it as to any one else; since Mr. Tong, who was ordained the year in question, not only professes his ignorance of any such accommodating bishop, but states that, although kindly and pressingly invited to conformity by Dr. Fog, the pious and learned Dean of Chester, and treated by him with all the candor and civility of a Christian, a gentleman, and a divine; yet, *no* hint was ever thrown out of any dispensation of the terms of conformity; but all the Dean's discourses with him proceeded upon the lawfulness of those terms.

Let it have originated how it may, Mr. Henry, as we have seen, well considered the subject; nor did he fail, according to his usual custom, to consult his father. The answer did not arrive until the deliberations, which have been cited, were closed, but it is satisfactory to know that the conclusion of *both* the eminent men in question was the same.

The point being decided, Mr. Henry applied, without delay, to those friends in London, leading presbyterian divines, to whom he was best known; and, on the 9th of May 1687, "after due examination, and exercises performed," and a "full confession of his faith," he was solemnly, but privately, ordained "by imposition of hands, with fasting and prayer."

His confession of faith was as follows:

"1. I believe that there is a God, an incomprehensible, perfect Being; a Spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, and truth, having his being of himself, and giving being to all things.

"I believe that the living and true God is but one.

"And that in the unity of the Godhead there is a trinity of persons, Father, Son, and Holy Ghost, and that these three are but one God, the same in substance, equal in power and glory. This is a revealed mystery which I do believe, but cannot comprehend.

"2. I believe that this God, who was God from eternity, did, in the beginning of time, create, or make out of nothing, the world, the heaven, and earth, and all things visible and invisible; and this he did by the word of his eternal power, in the space of six days, and all very good.

"And that the same God doth, by the same power, uphold and maintain the creatures in that being which he at first gave them, by the constant concurrence of providence, for by him all things subsist, from the highest angel to the meanest worm.

"And that this God, in the right of creation and preservation, is the supreme, absolute sovereign and rector of the world, ruling and governing all his creatures, and all their actions, according to the wise, holy, and eternal counsel of his own will, to the praise and glory of his own name.

"3. I believe that God, as the governor of the world, hath given a law to his rational creatures, according to which they are to walk, in order to their glorifying and enjoying him.

"And that to the present sons of men the Scriptures of the Old and New Testament are given, as the only rule to direct them both in faith and practice.

"That this book of Scripture was given by inspiration of God, holy men speaking and writing as they were moved by the Holy Ghost.

"And that this is the foundation of all revealed religion, and a perfect, sufficient rule of direction to the children of men.

"4. I believe that God made man upright in his own image, consisting in knowledge, righteousness, and holiness, with dominion over the inferior creatures.

"And that he made a covenant of works with him, promising life, upon condition of a perfect and perpetual obedience, threatening death upon disobedience; and giving him a command of trial, not to eat of the tree of the knowledge of good and evil upon pain of death.

"5. I believe that man, being left to the freedom of his own will, at the instigation of the devil, sinned against God in eating the forbidden fruit, and so fell from his estate of holiness and happiness; and he being a common person, all his posterity fell with him into an estate of sin and misery.

"That all the sons of men are born children of disobedience, wanting original righteousness, and under a corruption of the whole nature, slaves to the flesh, the world, and the devil.

"And consequently children of wrath, obnoxious to the justice of God, and the condemnation of the law.

"And that no creature is able to deliver them out of this condition.

"6. That God having from all eternity, of his mere good pleasure, elected a remnant of mankind to everlasting life, did, in infinite wisdom, find out a way to save and deliver them out of this sinful and miserable estate, and to bring them into a state of salvation; and that was by giving his only-begotten Son to be their Redeemer, who being God, and one with the Father, according to the determinate counsel of God, did, in the fulness of time, take upon him our nature, a true body, and reasonable soul, and became man, being conceived by the Holy Ghost, born of the Virgin Mary, and called Jesus.

"I believe that this Jesus was the true Messiah, promised to, and expected by, the patriarchs under the Old Testament.

"That he lived a holy, sinless life, and fulfilled all righteousness, being made under the law; that he underwent the miseries of this life, the wrath of God for our sins, and as a sacrifice for sin died a cursed death upon the cross, thereby satisfying divine justice for the sins of man, and so reconciling us to God, and bringing in an everlasting righteousness.

"That he was buried; and that, having conquered death, he rose again the third day; and having commissioned his apostles and ministers to preach the Gospel to all the world, he ascended into heaven, where he is, and continues to be, God and Man, our prevailing Intercessor with the Father, and the glorified Head over all things to the church. In all this gloriously executing the three great offices of Prophet, Priest, and King.

"7. I believe that in Jesus Christ there is a new covenant of grace made and published in the Gospel, the tenor of which is, that all those who, in the sight and sense of their lost and undone condition by nature, come to Jesus Christ, and truly repent of all their sins, and heartily renounce the devil, the world, and the flesh, and all their own righteousness in point of justification, and by a lively faith cordially resign themselves to Jesus Christ as their Prince and Saviour, covenanting to be his humble servants, and serving him accordingly, (sincerely though not perfectly,) in all manner of Gospel obedience, shall have all their sins pardoned, their peace made, their persons justified, their natures sanctified, and their souls and bodies eternally saved.

"8. I believe that the Holy Spirit doth effectually apply the redemption purchased by Christ to all the elect, by working in them that which is required of them, convincing them of sin, enlightening their minds with the knowledge of Christ, renewing their wills, and not only persuading them, but powerfully enabling them, to embrace Jesus Christ, as he is freely offered in the Gospel.

"And that the same Spirit continues to dwell in them, and to work all their works in them, weakening their corruptions, strengthening their graces, guiding their way, comforting their souls, witnessing their adoption, enabling them more and more to die unto sin, and to live unto righteousness, and keeping them faithful and steadfast unto the end.

"9. I believe that all true believers make up one invisible sanctified church, which is the mystical body of Jesus Christ, receiving vital influence from him as from their Head, and having communion in the same spirit of faith and love.

"And that all those who by baptism outwardly profess faith in Christ, as the true Messiah, make up the universal visible church of Christ on earth, of which Jesus Christ is the only ruling Head, and as such hath instituted ordinances for worship and discipline, which are to be observed and kept pure in particular churches and hath appointed the standing office of a Gospel ministry, for the due administration of those ordinances, to the edification of the church, and hath promised to be with them always to the end of the world.

"10. I believe that God hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, who will raise the bodies of all men from the grave, and judge them all according to their works, sending the wicked, impenitent, and unbelievers, into everlasting punishment, and receiving the righteous into life eternal, to be together for ever with the Lord.

"And that then he shall deliver up the kingdom to God, even the Father, that God may be all in all to eternity."

The reasons which induced privacy prevented Mr. Henry from receiving the usual certificate. His ordainers signed only the following brief testimonial. Some of them, Mr. Tong remarks, were "very aged, and very cautious."

"We, whose names are subscribed, are well assured that Mr. Matthew Henry is an ordained minister of the Gospel. Sic Testor,

"W. Wickens.
"Fran. Tallents.
"Edw. Lawrence.
"Nath. Vincent.
"James Owen.
"*May 9th*, 1687." "Rich. Steele.*

Thus sanctioned, Mr. Henry returned to the country; determined, in dependence upon promised aid, to "serve God with his spirit in the Gospel of his Son." Under the date of 28th May, 1687, Mrs. Savage notices his arrival. She went to Broad Oak, and found her "dear brother safe come home." "The next day, the sabbath, we went," she writes, "to [Whitwell] chapel. At night he preached concerning sparing mercy."

CHAPTER V.

A. D. 1687 to A. D. 1694.

His settlement at Chester—Religious Liberty—State of Society in Chester—Mr. and Mrs. Hardware—Marriage to Miss Hardware—Death of Mrs. Henry—Baptism of his Daughter—Mr. and Mrs. Warburton—Marriage with Miss Warburton—Commences a Diary—Birth of another Daughter—Makes his Will—Birth-day Memorial, 1691—Close of the year 1691—Death of his youngest Daughter—Birth-day Memorial, 1692—Birth of another Daughter—Her death—His Funeral Sermon on the occasion—Review of the year 1693.

A DEPUTATION from Chester, consisting, among others, of Mr. Greg, Mr. Coker, and Mr. Hall, soon waited upon him. Mr. Greg was a gentleman of exemplary meekness, humility, and serious godliness; one who had a good report of all men, and who had been particularly instrumental in bringing about his settlement. On the 1st of June Mr. Henry accompanied them to his future dwell-

* See Note A.

ing-place; commencing the following day, Thursday, a career of sacred usefulness, by preaching the usual lecture. His text was 1 Cor. ii. 2. "I determined not to know anything among you save Jesus Christ and him crucified." Mr. Tong was present, a witness of their joy and thankfulness. "It may be truly said," he remarked, "that they received him as an angel of God."

Chester had long been the residence of Mr. Harvey, the aged and worthy divine already mentioned. Mr. Harvey was "a good scholar, and a judicious preacher;" one who had not only labored in the word and doctrine, but who had also suffered for righteousness' sake. He was now oppressed with increasing infirmities, and unequal to much exertion. Many of the congregation who had listened to Mr. Cook and Mr. Hall, had, for some time, assembled at Mr. Henthorne's house, where they were ministered to by Mr. Tong. At first they met only between the hours of public worship, most of them hearing Dr. Fog, and Dr. Hancock, whose ministry they esteemed: at noon, however, and again in the evening, they flocked to Mr. Henthorne's. Their numbers before Mr. Henry's arrival so increased as to render more spacious accommodations necessary. Mr. Henthorne, whose zeal abounded, supplied a large out-building, part of the Friary, which belonged to him, and it was immediately made ready. They set to work one Monday morning; the next Lord's day it was opened.

Flattering as was Mr. Henry's reception, and his prospects also, he would not promise to abide (and who does not admire his delicacy?) until he had received the consent of Mr. Harvey; nor, indeed, did he preach the sermon which has been noticed, until he had paid that venerable man a respectful visit. He assured Mr. Harvey that if *he* did not consent to his settlement he would return; and desired him to express himself freely. Mr. Harvey at once satisfied him of his good will, and pleasantly added, "There is work enough for us both."

It may be well to pause here a moment, in order to admire the altered state of things with respect to the affairs of religion in comparison with what it was only a few years before. The consideration deeply affected the mind of Philip Henry, and furnished him an exordium to a sermon which about this time he delivered at Weston, near Hawkstone in Shropshire. An extract from it can scarcely fail to gratify and instruct the reader.

"My brethren, beloved, upon this day six years we were met together in this place in a time of threatening drought, to seek the Lord for rain. While I was preaching to you for your help and furtherance in the duty, it pleased the neighboring magistrates, without any provocation that we knew of, to give us disturbance in the work we were about; and not only so, but to levy fines upon us as for evil doing.

"It hath now pleased our sovereign lord the king, by the good hand of our God upon us, to put an end, for the present, to those restraints, and to make the seventh year a year of release, according as the law was to the children of Israel by the hand of Moses.

"And here we are to take notice of it, not in any unbecoming way of peevish reflection upon those who were the instruments of our trouble; they are some of them gone to God, to give up their accounts about it, and we are going shortly to give up ours. And for those that yet survive, whatever their unkind thoughts are of us, our duty is to pray for them, and I hope we shall be found doing it accordingly."

At Chester Mr. Henry found much agreeable society. Mr. Alderman Mainwaring, and Mr. Vanbrugh, (the father of Sir John Vanbrugh,) though in communion with the church of England, attended his week-day lectures; they ranked among his intimate acquaintance, and he was uniformly treated by them with great and sincere respect.

Others also of a like character, moderate and consistent dissenters, and Mr. Henry's true friends, are entitled to honorable mention. George Booth, Esq., an eminent

lawyer, and near relative of the Earl of Warrington—Richard Kenrick, Esq., a gentleman distinguished by his good sense, pleasant and instructive conversation, and genuine piety—and John Hunt, Esq., a faithful and prudent man, a younger brother of Mr. Hunt of Boreatton, and one who walked in the spirit and way of that excellent family. Nor must the name of Edward Greg, Esq., though already mentioned, be here omitted. Mr. Henry lived with *him* in friendship the most intimate and endearing, and usually styled him his Fidus Achates. Beside these, Mr. Henry found among the principal tradesmen, particularly Mr. Henthorne, Mr. Samuel Kirk, Mr. Thomas Robinson, Mr. John Hulton, and several others, valuable and steady associates.

In noticing the comforts of his settlement, the marriage not long afterwards of three of his sisters, to Mr. Radford, Mr. Hulton, and Dr. Tylston, all excellent and pious men, and in a little time residents in the city, and his constant hearers, must not be omitted.

But that which rendered Chester still more agreeable to him, was an introduction to the Hardware family at Moldsworth. The son, Mr. John Hardware, had married a daughter of Mr. Hunt, of Boreatton; and he had an only sister, dwelling with her parents, of whose estimable qualities Mr. Henry, when in London, had heard enough to excite his curiosity and attention: *his* character also had been favorably represented at Boreatton in her hearing, and she knew his sisters. So far, therefore, they were mutually prepossessed; nor had their personal acquaintance continued long before Mr. Henry disclosed anxieties which, being known, were not ungraciously received. They were communicated through Miss Hardware's relatives.

Of her parents little is known, but that little is abundantly honorable to their memory. Her father was a serious Christian, very conscientious, remarkable for temperance, and love to the duty of prayer; an old puritan. And her mother was eminent for wisdom and

grace. She walked with God, and looked well to the ways of her household.*

Mr. Hardware, and Mr. John Hardware, the father and brother, readily accepted Mr. Henry's offers, but Mrs. Hardware felt a good deal of hesitation. She viewed her daughter as her only one, and as the expectant of a considerable worldly portion; she contemplated her other recommendations, both personal and acquired; several gentlemen, too, of much larger estate than Mr. Henry, had tendered offers which had been refused; on that account she feared the reproach of negligence, or of having made a sacrifice to the interests of a party. No one could esteem Mr. Henry more highly than she did; she valued him as a minister and a friend; but she thought it a duty to make better provision for her child; she knew that the ministry, especially of the nonconformists, was despised, and liberty very precarious; in the event of persecution, she was apprehensive lest her daughter, who had been tenderly brought up, and every where treated with respect and honor, might be deficient in the exercise of faith and patience; and, if she were *not* to stoop to the cross, a great addition would be made to Mr. Henry's troubles, at a time when comfort would be most needed.

All those scruples were at length happily removed; and, in August, 1687, the felicity of both parties was consummated.

The beauty, as well as the piety, of her new sister-in-law, is specially noticed by Mrs. Savage.

The marriage brought to remembrance the fact, that a like event had once been desired by Mr. Hardware in reference to Mr. Henry's mother; and the circumstance rendered the recent alliance additionally observable and interesting.

Mr. and Mrs. Hardware now removed to Chester; and Mr. and Mrs. Henry boarded with them. A favorable opportunity was thus furnished of judging how well their daughter had been bestowed; and when they thus addi-

* See Note B.

tionally beheld Mr. Henry's pious and pleasant conversation, his excellent temper, and great diligence and prudence, they were far from repenting what had taken place. Mrs. Hardware, indeed, severely reflected upon herself for having opposed the marriage. She was now sensible of the advantages she and her husband enjoyed, in their declining years, by the expositions and sermons of their son-in-law; and by his prayers likewise, both in the family and in public. She admired the goodness of God in overruling her own inclinations, and choosing for her daughter and herself an inheritnnce, in all respects so superior to what, if *her* will had prevailed, she should have selected. She expressed her conviction that, although, at the time, not aware of it, the objections which have been stated arose from covetousness and pride.

The union, propitious as in all respects it appeared, was, nevertheless, like every sublunary joy, of short duration. Near the time of her confinement, Mrs. Henry was attacked by the small-pox, and had scarcely known the felicity of maternal affection, when terrestrial mercies were exchanged for higher, and everlasting blessedness. She died on Thursday, February 14, 1689, aged twenty-five.

On the first communication of her sister's illness, which was the Saturday before the fatal event, Mrs. Savage, being unable to "content" herself, had, happily, repaired to Chester, where she remained for a season, comforting her brother in tribulation. Mr. Tong, then a resident at Knutsford, also visited the house of mourning; the united testimony of both these excellent persons is to the honor of the afflicted parties, and, in them, of God, who has in all generations been the refuge and strength of his people, and their "very present help in trouble."

Mrs. Hardware, though overwhelmed with sorrow, seemed to bear the affliction with more composure than Mr. Henry: an eye-witness told Mr. Tong, that when

* See Note C.

she saw her beloved child a corpse, she was enabled to check her grief, and to say, almost immediately, with devout, and patriarchal submission,—"It is the Lord. I have done—I have done. I will not repine." She even attempted the consolation of others, and upbraiding herself for not having more freely consented to the nuptials, added,—"God, who knew how long my child had to live, brought her into Mr. Henry's family to prepare her for heaven."

Between Mr. Tong and the bereaved husband the interview was peculiarly affecting. Mr. Henry's first words, so soon as tears would permit utterance, were,—"I know nothing that could support me under such a loss as this, but the good hope that she is gone to heaven, and that, in a little time, I shall follow her thither."

On Saturday evening, February 16, the funeral took place at Trinity Church, in Chester, within the altar, and a sermon was afterwards preached at Mr. Henry's chapel, by Mr. Lawrence, from Phil. i. 21. "To die is gain."†

It was no small alleviation of Mr. Henry's grief, that the life of his "first-born" was spared. A visit, too, from his excellent father augmented his comfort. The infant was publicly baptized by that holy man, and with peculiar solemnity. He called her, after her departed mother, Katharine. The dedication was accompanied by the confession of the sorrowing parent's faith; to which he added, with indescribable emotions,—"Although my house be not now so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation, and all my desire, although he make me not to grow; and, according to the tenor of this covenant, I offer up this my child to the Great God, a plant out of a dry ground, desiring it may be implanted into Christ."

† Mr. Henry commemorated his loss in some pathetic lines, which were first printed in the Evan. Mag. vol ii. p. 351; and, a little altered, vol. xxix. p. 163.

At this scene, which touched all the springs of nature and of grace, a large congregation, it is said, burst into tears.

Mr. Henry continued to reside with the parents of his lamented wife; and, notwithstanding the depth of his grief, was enabled to persevere in the entire discharge of his ministerial duties. At length, through the kind interference of his mother-in-law, his loss was repaired. Mrs. Hardware not only advised a second marriage, but recommended one of her own relatives, Mary, a daughter of Robert Warburton, Esquire, of Grange, in the county of Chester.

The testimony borne, by that recommendation to Mr. Henry, in his conjugal character, is highly honorable; and it is due to the lady who became his second wife, to notice that its value derives no small increase from the respectability and virtues of herself and her ancestors.

On this occasion, as on the former, the predilection for the "seed of the righteous," which Mr. Henry had been taught to cherish, was strongly marked. Miss Warburton's grandfather, Peter Warburton, Esquire, was Chief Justice of Chester,* of honorable descent, and distinguished learning and piety; and her father, Robert Warburton, Esquire, who, in consequence of the demise of two elder brothers in infancy, inherited the estate, possessed also the same "precious faith." Much attached to retirement, especially in his latter days, he spent the greatest part of his time in reading and prayer. The Bible, and the "Saint's Everlasting Rest," lay daily before him upon his parlor table. His house was a little sanctuary to the silenced ministers, and those who adhered to them. The cause of nonconformity was fully approved by him, and he never deserted it. Miss Warburton's mother, Elizabeth, the daughter of Alderman Berkeley, of the city of London, was also a very strict and serious Christian.

The marriage was solemnized, on the 8th of July, 1690, at Grange. Mr. and Mrs. Philip Henry were

* See Note D.

present, rejoicing in their acquaintance with so worthy a family, and their relation to it. After the lapse of a few days, they accompanied their son and daughter to Chester; and, having left them there in comfort, returned to their habitation at Broad Oak, blessing God who had thus mercifully filled up the former breach, and restored to their son the honor and comforts of matrimony. Mr. and Mrs. Hardware, having seen him again settled according to their desire, retired from Chester to their own estate at Bromborough Court, in Wirral.

Hitherto Mr. Henry's memoranda, in the nature of a diary, had been occasional only; general, rather than particular; and chiefly upon loose and detached papers. But now he felt it his duty to alter his plan; and he continued, almost to the close of life, a statement more regular, and more minute. Mr. Tong says, from November 9, 1669. But that is, obviously, a mistake: probably a typographical error. Mr. Henry was then only seven years old. The true date is, "November 9, 1690," and the record is as follows:—"This day I concluded my subject of redeeming time, from Eph. v. 16; and, among other things, directed as very useful, to keep a short account every night how the day has been spent. This will discover what are the thieves of our time, and will show us what progress we make in holiness; and now, why should not I make the experiment?"

In due season, the second nuptials of Mr. Henry were crowned with fruit. The happy event occurred April 12, 1691, and it attracted Philip Henry to Chester; where, on the lecture day, he administered the baptismal ordinance, calling the infant Elizabeth, and preaching from Isa. xliii. 10. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen"—witnesses without godfathers.

In consequence of the addition thus made to his family, Mr. Henry discovered, by the settlement of his worldly affairs, that consummate prudence which distinguished him through life; and which it is to be lamented is not more frequent.

The memorandum he penned on the occasion referred to, is worthy of particular notice. It not only shows his own view of conjugal and parental duty, but it discovers, also, his extraordinary religious attainments at that early age; at a time, too, when there was nothing, either of vexation or disease, to produce weariness of life; but, on the contrary, the full and conscious enjoyment of those special mercies of God's good providence, which render an abode upon earth both pleasant and inviting.—"I have now set my house in order; and, to the best of my apprehension, I have ordered it justly, as becomes my obligations of that kind. I have been deliberately weighing the case of a 'departure' hence; the things that invite my stay here, are far from outweighing those that press my departure. Through grace, I can say,—'I *desire* to depart, and to be with Christ, which is far better.'"

The state of felicity in which Mr. Henry's family had been placed, by the birth which has been narrated, was now to undergo an affecting change; a cloud gathered around his tabernacle; and the infant, in whom he fondly delighted, became a source of corresponding anguish. Hooping-cough, dentition, and fever, induced the following pathetic and devout memorial; it was written three days only before the fatal separation:—"The child has had an ill night; she is very weak, and in all appearance worse; but I am much comforted from her baptism. I desire to leave her in the arms of Him who gave her to me. The will of the Lord be done. I have said, if the Lord will spare her, I will endeavor to bring her up for *him*. I am now sitting by her, thinking of the mischievous nature of original sin, by which death reigns over poor infants."

The following passage, penned July 19, 1692, the day on which the little one expired, needs no comment to make it intelligible. Christian parents, especially if they have been bereaved, will fully understand it: and every reader may behold, as in a glass, the resource and duty of a believer, when bowed down with sorrow. "In the morning I had the child in my arms, endeavoring

solemnly to give her up to God, and to bring my heart to his will; and presently there seemed some reviving. But while I was writing this, I was suddenly called out of my closet. I went for the doctor, and brought him with me; but, as soon as we came in, the sweet babe quietly departed between the mother's arms and mine, without any struggle, for nature was spent by its long illness; and now my house is a house of mourning."

"She was a pretty, forward child, and very apprehensive; she began to go and talk, and observe things very prettily. I had set my affection much upon her. I am afraid *too* much; God is wise, and righteous, and faithful. Even this also is not only consistent with, but flowing from, covenant love. It is this day five years since I was first married. God has been teaching me to sing of mercy, and of judgment. Lord, make more perfect at my lesson; and show me *wherefore* thou contendest with me. Lord, wean me from this world by it. Blessed be God for the covenant of grace with me and mine; it is well ordered in all things, and sure. O that I could learn now to comfort others, with the same comforts with which, I trust, I am comforted of God! This goes near, but, O Lord, I submit. My dear wife is much distressed The Lord sustain her. I would endeavor to comfort her. We are now preparing for a decent interment of my poor babe. Many friends come to see us. I am much refreshed with 2 Kings iv. 20. 'Is it well with thee, is it well with thy husband, is it well with thy child? And she said, It is well.' When I part with so dear a child, yet I have no reason to say otherwise, but that it is well with *us*, and well with the child; for all is well that God doth. He performeth the thing that he appointed for me, and his appointment of this providence is in pursuance of his appointment of me to glory, to make me meet for it."

One extract more will record the funeral. "I have been this day doing a work I never did before, burying a child; a sad day's work; but my good friend Mr. Lawrence preached very seasonably and excellently, at the lecture in the afternoon, from Psalm xxxix. 9. 'I was

dumb. I opened not my mouth, because thou didst it.' My friends testified their kindness by their presence. There is now a pretty little garment laid up in the wardrobe of the grave, to be worn again at the resurrection. Blessed be God for the hope of this."

In due time it pleased the Father of mercies to heal the breach, by again making Mrs. Henry a joyful mother. The child, a daughter, was born April 3, 1693; and on Thursday, the 6th of the same month, she was baptized by her grandfather, Philip Henry, by the name of Mary; and, likewise, at the same time, another grandchild, the daughter of Mrs. Hulton, Katharine. The good man preached on the occasion, in his accustomed edifying manner, from Gen. xxxv. 5. "Esau asked, Who are those with thee? And he said, The children which God hath graciously given thy servant." He observed what a grave and religious, as well as respectful answer Jacob gave to a common question: and insisted chiefly on two points—that children are the gifts of God—and that the children of the covenant are his *gracious* gifts.

In less than three weeks, however, Friday, April 21, this child also, after a day's illness, died. The stroke, so affecting and sudden, was received by Mr. Henry with primitive meekness and resignation. "The Lord is righteous; he takes and gives, and gives and takes again. I desire to submit: but, O Lord, show me wherefore thou contendest with me."

On the following Sabbath he endeavored publicly to improve the bereavement.

In the morning he expounded the 38th chapter of Job, where God so largely asserts his sovereignty, and challenges all who presume to arraign the wisdom and equity of his proceedings. "Was it fit," Mr. Henry inquired, "that Job should quarrel with God as to his particular providences to him, when he was so unacquainted with the methods of his providence in general?" He preached from Rom. v. 14. "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." After ably illustrating

the dominion of death, especially in reference to infants, who, though not guilty of actual sin, are the subjects of his kingdom, he thus addressed such as were, or had been, called to lose their little ones. "Resign, and give up your dying children to God. *They* cannot do it. You must do it for them. Father, into thy hands I commit my child's spirit. They are his by right: and his by your consent. You should restore them when he calls for them, and do it freely. I know it is hard, but it must be done. Let their death bring your sin to remembrance. Did you not sin in an inordinate desire of children? Perhaps, in discontent or poverty, you have thought them too many. It may be you were over fond of them, or too indulgent. My pride, my passion, my covetousness, these slew my child. Learn to bear it patiently. Do not murmur. If I be bereaved of my children, said the patriarch, I am *bereaved;* not, I am undone. The Shunamite said, It is well—for all is well that God doth. If a sparrow doth not fall without the will of God, then a child doth not. Comfort yourselves at such a time in God's covenant with you, and your seed. Fetch your comforts from the Lord Jesus who was dead, and is alive, and lives for evermore: of the increase of his government there shall be no end. Consider what your children were taken from, and what they are taken to. They are not born in vain, if they help to people the New Jerusalem."

The same evening "the infant was buried privately with a small company." "I have now," he writes, "laid my poor babe in the grave in Trinity Church, the fourth within this year buried there; two of my brother's children, and two of mine; yet the Lord is gracious. The Lord prepare *me* for that cold and silent grave."

In the review penned on the termination of the same year, 1693, Mr. Henry evidently had the bereavements already mentioned full in view. And it is worthy of notice how entire is the absence, in relation to those events, of either complaint or repining. There is, indeed, an expression of sorrow, but it arose from the tenderness of a contrite spirit; it stands associated with

gratitude; and was influenced, and rendered even sacred, by the aspirations of evangelical hope. "I am now come to the close of another year, which has begun and ended with a sabbath. I have received many mercies the year that is past. I have been brought low, and helped. My dear wife is spared. I am yet in the land of the living, though many have been taken away. But how little have I done for God! What will become of me I know not. I find little growth. If any thing hath at any time affected me this year, it hath been some sweet desires of the glory which is to be revealed. I have often thought of it as that which would help me in my present duty."

CHAPTER VI.

A. D. 1694 to A. D. 1699.

His prosperity—Death of Mr. Warburton—Death of Philip Henry—Reflections on the event—Birth-day Memorial, 1696, and devout close of the year 1696—Death of his Sisters, Mrs. Radford and Mrs. Hulton—Letter to Mrs. Savage—Birth-day Memorandum, 1697—Commencement of the year 1698—Visit to London—Birth-day Memorial, 1698—Death of his Daughter Ann—Birth-day Memorial, 1699—Death of the Rev. Mr. Harvey—Devout close of the year 1699—Attention to the Orphan Children of his Brother and Sister Radford.

After the death of Mrs. Hardware, which happened in December, 1693, the candle of the Lord shone upon Mr. Henry for a few years, almost without interruption; and comparatively he enjoyed rest. But he had learned to remember in seasons of rejoicing, "the days of darkness." And there can be no question that the holy suavities, which, from his papers, he seems to have experienced, had a salutary influence upon the trials he was soon to pass through. Sometimes he expatiated upon the goodness of God in affording to his people, not unfrequently, extraordinary consolations, that they may be

the better fitted for trouble; observing that "those who were to be witnesses of Christ's agony, were the witnesses of his transfiguration."

The return of God's chastening hand upon him, may be assigned to April, 1696. On the 14th of that month, his father-in-law, Mr. Warburton, was taken, but in a good old age, to his reward. There was every thing in the event to mitigate grief; surprise had been prevented by long expectation, and the pressure of complicated infirmities; and death, beyond all doubt, was "gain." Still notwithstanding every alleviation, the stroke was deeply felt.

But this was preparatory only. His own father in the enjoyment of ordinary health, and active usefulness, and far from being advanced in years, was shortly afterwards suddenly arrested by illness; and in a few hours, carried to heaven. The day was, indeed, a day of grief, and of desperate sorrow. No representation can equal his own account.

"June 23, 1696. This afternoon, about three o'clock, my father's servant came for the doctor, with the tidings that my dear father was taken suddenly ill. I had then some of my friends about me, and they were cheerful with me, but this struck a damp upon all. I had first thought not to have gone till the next day, it being somewhat late, and very wet; and had written half a letter to my dear mother, but I could not help going; and I am glad I did go, for I have often thought of that, 2 Kings ii. 10. 'If thou see me when I am taken up from thee,' &c. The doctor and I came to Broad Oak about eight o'clock, and found him in great extremity of pain; nature (through his great and unwearied labors) unable to bear up, and sinking under the load. As soon as he saw me, he said, 'O son, you are welcome to a dying father, I am now ready to be offered up; and the time of my departure is at hand.' A little after midnight my mother holding his hands as he sat in bed, and I holding the pillow to his back, he very quietly, and without any struggling, groan, or rattling, breathed out his dear soul

into the hands of the Lord Jesus Christ, whom he had faithfully served.

"And now, what is this that God hath done unto us? The thing itself, and the suddenness of it, are very affecting, but the wormwood and the gall is in it, that it looks like a token of God's displeasure to us who survive. The Lord calls my sins to remembrance this day, that I have not profited by him, while he was with us, as I should have done. Our family worship this morning was very melancholy, the place was *Allon Baccuth*, the oak of weeping; the little children were greatly affected, and among the neighbors was heard nothing but lamentation and mourning; my dear mother cast down, but not in despair. I, for my part, am full of confusion, and like a man astonished."

On Friday following, the corpse being yet unburied, the time appointed for keeping a public fast arrived. Prevented by the solemn occurrence from observing it at Chester, Mr. Henry improved it at Broad Oak. His own memorandum is as uncommon as it is instructive; and demonstrates, not only an astonishing degree of self-command, but a devotedness to God's glory perfectly enviable.

"June 26, 1696. This day is appointed a public fast; my place is now vacant; it did not use to be so; but God will have it so now. I had thought not to have done any thing at Broad Oak, and had given notice accordingly, but I see the people come in, and are greatly affected, that their minister should be taken away from them just before a fast which he had given notice of on the Lord's day, both morning and evening; and had earnestly pressed them to the due observation of it. I remember I had often heard my father say, 'weeping must not hinder sowing,' I therefore, thought it my duty to spend two or three hours in the meeting place, putting the people in mind that we had kept too many fasts with dry eyes under melting ordinances, but God had caused us to keep this with wet eyes, under a melting providence. I preached from 2 Kings xii. 20. 'Elisha died, and the bands of

the Moabites invaded the land.' The removal of public useful instruments is a sad presage of public dreadful judgments."

Further extracts from the diary shall continue the affecting narrative. They sufficiently explain themselves. Any remarks would detract from their touching beauties.

"June 27. The day of my father's funeral; melancholy work. O that by this providence I might contract an habitual gravity, seriousness, and thoughtfulness of death and eternity. Our friends most affectionately sympathize with us, and do him honor at his death. How has this providence made Broad Oak—like a wilderness —desolate, and solitary; and the poor people, as sheep without a shepherd."

"July 1. I returned late to Chester, and found the children well; the next day I studied and preached the lecture from 2 Pet. i. 13, 14. 'Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath shewed me.' O that it might be preached to my own heart, and written there; that in consideration of my being to depart hence shortly, I may double my diligence."

"And now I have time to reflect on this sad providence. What shall I say to these things?

"1. I bless God that I ever had such a father, whose temper was so very happy, and his gifts and graces so very bright; one that recommended religion, and the power of godliness, by a cheerful and endearing conversation; that had himself, and taught others, the art of obliging. I bless God that I had him so long, that he was not removed from me when I was a child; that I have not been left to myself, to be a grief and heaviness to him; nothing made me differ from the worst, but the free grace of God; to that grace be the glory of all the benefit that my father was to me, and the comfort I was to him.

"2. I have a great deal of reason to be humbled, and shamed that I have profited and improved no more by

my relation to so good a man; that I have not so well transcribed that fair copy of humility, meekness, candor, and zealous piety. O that the remembrance of him may have a greater influence upon me, than the personal converse had!

"3. Death comes nearer and nearer to me. 'Lord, make me to know mine end, and teach me to number my days.' In January last death came into our classis, and removed good Mr. Kinaston, of Knutsford; in February death came into the Friary, (the place where Mr. Henry's house stood) and took away Mrs. Cook; in March death came into my house, and carried away my cousin Aldersey; in April it came into our family, in the death of my father Warburton; at the end of May I said with thankfulness,—Here is a month past in which I have not buried one friend; but June has brought it nearest of all, and speaks very loud to me to get ready to go after. The Lord prepare me for a dying hour, that will come certainly, and may come suddenly; that when it comes I may have nothing to do *but* to die.

"4. The great honour and respect paid to his memory, and the good name he has left behind him, should encourage me to faithfulness and usefulness. The Scripture is fulfilled, 'Those that honor God he will honor,' and 'before honor is humility.'

"5. This should bring me nearer to God, and make me live more upon him, who is the fountain of living waters. My dear father was a counsellor to me, but Christ is the wonderful Counsellor. He was an intercessor for me, but Christ is an Intercessor that lives for ever, and is, therefore, able to save to the uttermost. Nor are the prayers that he has put up for me and mine lost, but I trust we shall be reaping the fruit of them now he is gone. I have had much comfort in hearing God speak to me by this scripture, Jer. iii. 4. 'Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?' My dear father wrote to me lately upon the death of my father Warburton. 'Your fathers, where are they? One gone, and the other going, but you

have a good Father in heaven, that lives for ever.' Abba, Father, the Lord teach me to cry so, and to come into the holiest as to my Father's house; and let these things be written upon my heart. Amen, Amen."

At the next sacrament he attempted again, with great seriousness and deliberation, to improve the event; being desirous (as he expressed it) to bring the ordinance home to the providence; and to have a particular reference to it, in the covenant he was to renew with God at his table. A memorial so instructive, notwithstanding the length to which the narration has already been carried, could not with propriety be omitted.

"1. I would in this ordinance of the Lord's supper, very particularly eye God as a Father; as *my* Father. My father who is gone, was to me a faithful reprover, teacher, and counsellor. I desire therefore, at this time more expressly than ever, to take the Spirit of God to be my reprover, teacher, and counsellor. I was often refreshed in visiting my father, and conversing with him. I would by the grace of God have more fellowship with the Father, and with his Son Jesus Christ, whom I may be free with.

"2. There are some things I would more particularly engage myself to upon this providence; the Lord direct, confirm, and ratify good resolutions. I will now labor and endeavor in the strength of the grace of Christ (and the Lord give me a sufficiency of his grace,)

"(1.) To be more grave and serious; partly as the fruit of this sad and solemn providence, which should not only affect me for the present, but alter me for the future, and make me habitually more serious; partly because, my father being now removed, I have almost lost the epithet of a young man, which uses to pass for some excuse. It is time to lay aside vanity.

"(2.) To be more meek and humble, courteous and candid, because these were the graces that my dear father was eminent for, and God owned him in them, and men honored him for them. I am sensible of too

much hastiness of spirit. I would learn to be of a cool, mild spirit.

"(3.) To be more diligent and industrious in improving my time, for I see it is hasting off apace; and I desire to have it filled up, because I see I must shortly put off this my tabernacle, and there is no working in the grave."

The work of the day being over, he goes on to remark, "I have been full of distractions, which have much discouraged me, yet I had some communion with God in this day's work, beyond what I expected, though not what I earnestly desired. I have solemnly renewed my covenants with the Lord at his table, and particularly those above written. The Lord give me his grace, that having made these vows, I may make them good."

Honorable as the preceding extracts evidently are, to the memory of one of the most illustrious men whose name has been perpetuated in the churches, it is difficult to say whether they do not shed equal lustre upon the bereaved and heavenly-minded writer. Where are to be found the indications of a deeper or more chastened sorrow; or the tokens of more lowly resignation; or the aspirations of more sacred desires; or the evidences of piety, more elevated or more pure?

The following memoranda, written at subsequent periods, and more remote from the bitter scene, discover a like spirit, and breathe a fragrance no less celestial.

"October 18, 1696. This day completes the thirty-fourth year of my age. I have endeavored this morning to get my heart affected with the sin in which I was born, and with the sins of my life hitherto; and with the mercy of my birth, and the mercies of my life hitherto. The Lord enable me to live a life of repentance, and a life of thankfulness."

"December 31, 1696. This year is at an end. On the first day of it I preached from Prov. xxvii. 1. 'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.' My fathers, where are

they? And where am I? Hasting after them. I have lost much time this year; but if, through grace, I have got any good, it is a greater indifferency to the things of this world. The Lord increase it."

In the month of August, 1697, three of Mr. Henry's sisters were, successively, seized with alarming illness. Mrs. Tylston recovered; but two of them, Mrs. Radford,* and Mrs. Hulton,† both exemplary Christians, entered into rest. These were sore trials. "I find it," he writes, "hard to submit. Let the grace of Christ be sufficient for me. I have said it, and I do not unsay it—Lord, thy will be done."

On the death of Mrs. Hulton, which occurred about three weeks later than Mrs. Radford's, he addressed to his sister, Mrs. Savage, the following admirable letter. The advice it contains to Christian mourners can never be out of season; and the train of thinking is as felicitous, as the testimony to the departed is honorable and exciting:

"*For Mrs. Savage, at Wrenbury Wood.*

"*Chester, Sept.* 8, 1697.

"My dear sister,

"I find it very easy to say a great deal to aggravate our loss; and losers think they may have leave to speak. I can say that I have lost, not only a sister, but a true friend; one of my 'helpers in Christ Jesus;' and one that was to me 'as my own soul.' To lose such an one in the midst of her days, at such a time as this, when so many decline, what shall I say to it? I endeavor to *silence* myself with this, that the Lord hath done it, who gives not account of any of his matters, and in whose hands we and all our comforts are—'as the clay in the hand of the potter.'

* See her Memoirs, by the Rev. M. Henry.

† See the Memoirs of her Life and Character, by the Rev. M. Henry.

"But there is something more for us to *satisfy* ourselves with. The cloud has a bright-side as well as a dark one. If we look upon this providence as sent to fetch a dear friend home to heaven, and to help us onward in our way thither, the thing hath quite another aspect. Are we not born from heaven, and bound to heaven? Is not that our home, our country? And are our relations any the less ours for being removed thither? And how long do we expect to stay behind? We knew not the other day that it was so little awhile and we should not see her; and alas! now it is but a little while, and we shall see her, because we 'go to the Father.'

"There is matter for praise and thanksgiving, even in this sad providence: that we had such a relation—that we had her so long; and had so much comfort in her—that she did shine so illustriously in gifts and graces—that she was enabled to finish well; and had, as she said, 'hope in her death.' She blessed God for the Scriptures which were her cordial, and did not seem to be under any cloud as to her comforts.—That she hath left a good name behind her. She dies as much lamented as, I think, any woman in Chester since I knew it; for 'her hands and lips fed many.'—That she hath left children behind her, who we hope may live to glorify God in this world,*—and that we do not 'sorrow as those who have no hope.' I shall want her converse, and you her correspondence; but let us converse, and correspond the more with Jesus Christ, and that will help to make up the want; nay, that will be 'far better.'

"Good Mr. Lawrence hath helped us well to improve the providence The Lord help us with grace sufficient. A letter from our Friend in heaven is better than one from the best friend we have on earth. The Lord perfect what concerns you. Let us learn to sing, both of mercy and judgment; and to sing unto God of both, till we

* See note E.

come to sing of mercy only in the world of everlasting mercy. Our dear love to you and the children.

"I rest,

"Your affectionate Brother,

"M. H."

Another anniversary of Mr. Henry's birth day having arrived, it was marked by reflections as appropriate and sensible as those which have preceded. It is plain upon what subjects his eye had turned, and the improvement, though brief, is abundantly comprehensive.

"October 18, 1697. Through the good hand of my God upon me, I have finished my thirty-fifth year—one half of the age of man; as if now in the zenith; it *is* high noon with me: but my sun may 'go down at noon.' I was affected this morning, when alone, in thinking *what* I was born! A rational creature, a helpless creature, and a sinful creature. *where* I was born! In the church of God; in a land of light; in a house of prayer. What I was born *for!* To glorify God my Maker, and prepare to get to heaven."

The next year commenced with equal seriousness.

"January 1, 1698. My family is now in peace and health, through the goodness of God; but I know not what a day, much less a year, may bring forth. I have begged to be ready for the trials and afflictions of the year, and for death if it comes; thinking this day what a mercy it is to be born in a land where God is known, and not where he is an unknown God. I begin the year with a solemn renewed dedication of myself, my whole self, to God in Christ, as my God, and Father, and portion. Let this be the axis and centre of every year's revolution. Amen. O Lord, so be it."

This year it was that Mr. Henry for the first time, since his settlement at Chester, visited London. The same regard to the glory of his Master, which has been so uniformly conspicuous, marked the commencement and prosecution of the journey. His friends were con-

vened to implore a blessing; and his praise abounded, that he was not "forced from home, nor going to follow a roving fancy, nor to seek his fortune."

He set out on Monday the 2nd of May; preaching at Nantwich, Newcastle, Litchfield,and Sutton Colefield, on his way. The latter of these places he was the more willing to see, because it had been the residence of a minister so eminent as Mr. Anthony Burgesse.

In passing through St. Alban's he paid a short visit to the Rev. Mr. Grew, nephew to Dr. Grew; a grave, serious man, who entertained him and his fellow traveller, Mr. Tong, with very good discourse, and showed them many mathematical curiosities.

During his stay in London he preached almost daily; with great acceptance and favor. He was "followed from place to place:" one sermon which he delivered (at a fast kept at Mr. Howe's) from Acts xxviii. 22.—"A sect every where spoken against,"—and which was afterwards published, gave universal satisfaction.

He returned home laden with the praises and admiration of his fellow men, and fellow Christians. But neither the attentions he received, nor the popularity of his services, produced any undue exaltation. They seem, on the contrary to have increased his sense of unmerited goodness,and to have filled him with penitence and astonishment. Under the date of October 18, 1698, he writes —"I have now weathered about thirty-six years. So long have I cumbered the ground: and yet I am spared; others much more useful, have never attained this age. I admire the patience of God, and I wonder at my ow folly, that being upon the brink of an awful, eternal state I am so little affected with it. The Lord teach me with a strong hand."

Soon afterwards another afflictive event occurred, which made an impression both upon Mr. and Mrs. Henry unusually deep, and which, because of the ample scope it furnished and secured for the renewed exercise of those principles which have already been so prominently exhibited, deserves more than mere registration.

Their little daughter Ann,* being attacked by the measles, sunk almost immediately into the arms of death. The event happened on Wednesday November 16, 1698, and the surprise of her agitated parents was the greater, because, as Mr. Henry observed, though many children in Chester had the disease at the same time, (his daughter Esther among the rest,) yet *his* was the only one, to his knowledge, that died. "God in mercy," was the beautiful and appropriate supplication of Mrs. Savage, "support and comfort the tender mother, that she may be a pattern of patience and quiet submission: forasmuch as it is fit the Master of the garden should pluck off which flower he pleases." Nor were the sentiments of Mr. Henry less beautiful, less appropriate, or less instructive. "My desire is to be sensible of the affliction and yet patient under it. It is a rod, a smarting rod. God calls my sin to rememberance; the coldness of my love to himself; my abuse of spiritual comforts. It is a rod in the hand of my *Father*. I desire in it to see a father's authority, who may do what he will, and a father's love, who will do what is best. We resigned the soul of the child to Him who gave it; and if the little ones have their angels, doubted not of their ministration in death; we have hope, through grace, that it is *well* with the child. Little children in heaven we look upon as the Via Lactea, the individuals scarce discernible but altogether beautifying the heavens. We spent the day in sorrow for our affliction, our friends sympathising with us; one day committing the immortal soul to God; this day committing the dust to dust of the earth as it was. I am 'in deaths often.' Lord teach me how to 'die daily.' I endeavored, when the child was put into the grave, to act faith upon the doctrine of the resurrection, believing in Him who quickeneth the dead."

Besides the painful separations already mentioned, Mr. Henry, in the course of the year 1699, was bereaved of two endeared friends, whom he regarded as his own soul, and both nearly allied to him.

*Born June 24, 1697.

The one was Dr. Tylston, whose natural and acquired endowments, and especially, his elevated piety, had excited in Mr. Henry emotions of particular regard.* He felt his death as "an unspeakable loss." Indeed in a letter to his friend Mr. Thoresby, † he expressly says, "So great a scholar, so good a man, so profitable a companion, and so true a friend, I despair to meet with again in this world. He had just completed his thirty-fifth year, when his sun went down at noon."

The other was Mr. Radford, a man of sterling worth, who after only a few days illness, was, in the forty-first year of his age, removed from the cares and burthens of life, to heaven.

Having completed his thirty-seventh year, Mr. Henry inserted in his diary the following remarks;—

"October 18, 1699. I desire to be affected with God's goodness to me in my birth. Why did the knees prevent me? I bless God that I have no cause to curse the day wherein I was born, but having obtained help of God, I continue to this day. I desire to be thankful to God that he has not left me to live an idle life; but I have reason to lament my sins, and my sinful thoughts, by which I have lost much time. I have reason to acknowledge God's goodness to me, in giving me so great a degree of bodily health and strength, above many of my brethren. I find not any sensible decay, or prejudice by my work, but I know that my soul is continually in thy hand, and I am not sure to live another year."

That wise consideration of his own circumstances and mortality, which, it will have been observed, connects itself, more or less, with all Mr. Henry's memorials, advantageously prepared him for those unexpected changes which, whether observed or not, overtake, in a greater or less degree, the whole of the human race. Till now he had enjoyed the fellowship of his ancient fellow-laborer in the gospel, Mr. Harvey; whom on his settle-

*See a Memoir of the Doctor, compiled chiefly from Mr. Henry's papers in the Investigator, vol. ii. pp. 254—272.

†Ralph Thoresby of Leeds, Esq. and F. R. S.

ment he found at Chester, and with whom he had lived, it is believed, in inviolable amity. But the time of separation was at length come: and the worn-out pilgrim was suddenly called to perfect and endless rest. Such an event was likely to affect a mind so susceptible as Mr Henry's; there were, happily, no circumstances to render reflection painful; and it seems due to both parties that his account of the closing scene should be preserved.

"November 28. 1699. In the morning, between seven and eight o'clock, I went to see Mr. Harvey. I found him, newly departed out of this world. His passage was made easy, and there were no bands in his death. When I had prayed with him the night before, I said, 'I hope Sir, you have now inward peace and comfort;' he answered, 'I trust I have;' and said no more. He was taken ill but last Friday, and was so well that he baptized Mr. Cook's child the last Lord's day, in the meeting after Mr. Aynsworth had preached. O that I might hear the voice of this rod. I am called to prepare. It is a voice to *me*. I have this day been blessing God for the comfort we have had these twelve years past; and that I have endeavored to carry it aright towards him; bewailing it wherein I have been defective. As to the disposal of the congregation, I have solemnly, and with the greatest indifference, referred it to God; resolving to be purely passive, and earnestly begging that it may be so ordered, as may redound most to his glory, and the furtherance of the gospel in this place."

On the lecture-day, Mr. Henry preached from Luke xiv. 21. concerning the "account which ministers are to give of themselves to God."

The recollection of the wormwood and the gall, had upon Mr. Henry the happiest, because a sanctified, effect, as is fully evinced by the following expressive memorial. It will show how, instead of fretting against the Lord, or complaining of his dispensations, he humbled himself, made special confession of sin, and implored on his own behalf, and the behalf of others, all spiritual blessing in Christ Jesus.

"December 31, 1699. I asked by earnest and importunate supplication,

"1. For mercy and grace for my own soul; that while I preach to others, I myself may not be cast away; that my corruptions may be mortified; and the interest of Christ preserved and advanced within me. I would wrestle with God for his Spirit to cleanse and sanctify me.

"2. For strength and success in my ministerial work, direction in the choice of subjects, and the guidance and assistance of the Spirit in studying sermons, to secure me from error and mistake, to lead me into all truth, and to furnish me with acceptable words; to be in me a spirit of supplication.

"And that the blessing of God may accompany all my endeavors. O that I may be instrumental to win souls to Christ, and to build them up; that I may not labor in vain, but that God would give the increase. It is still my heart's desire to be more ready and more mighty in the Scriptures.

"3. For the staying of God's controversies with me and my family; that God would make no further breaches; but this with submission to his blessed will.

"4. For the sanctifying of the breaches which have been made; that the impression of the providence of the year may not wear off, or be forgotten; but that I may see my soul to be in my hand continually.

"5. For the beheaded families, the widows and fatherless," &c.

Mr. Henry did not however, satisfy himself with *praying* for the fatherless. He espoused the cause of his sister Radford's orphan children, three daughters and one son, who having lost both father and mother, were left quite unprovided for. The situation in which he was then placed was new to him, and it involved duties which necessarily interfered with his ministerial work; but it gave occasion for a further display of his varied and eminent virtues. On administering, he writes, "I took the oath in the bishop's court, with a resolution, by the grace

of God, strictly to observe it, and I have earnestly prayed that he would give me renewed degrees of wisdom for this new care."

Nor ought the mention to be omitted, that Mrs. Henry to her great honor, so far from obstructing his benevolent designs, heartily concurred in them; aided their advancement; and amidst numerous and increasing avocations, treated the children with a kindness and assiduity truly maternal. Some of them remained in the family for several years; they all profited by instruction: they adorned Christianity; and acknowledged with gratitude the tender and affectionate attention both of their uncle and aunt.

CHAPTER VII.

A. D. 1700 to A. D. 1704.

Devout commencement of the year—Self-dedication at the commencement of 1701—Birth-day Memorial, 1701—Close of the year 1701—Commencement of 1702—Birth-day Memorial, 1702—Close of 1702—Commencement of 1703—Birth-day, 1703—Close of 1703—Commencement of 1704.

WHETHER Mr. Henry commenced the eighteenth century with the following devotional exercise is not quite clear. It is conjectured that he did, At all events, it was excellently adapted for such a season; and, in the absence of certainty to *which* anniversary between 1698 and 1701, it belonged, the present place cannot be very improperly assigned to it.

"This new-year's day, I have solemnly renewed the resignation and surrender of my whole self to God, as my God, deliberately, and upon good considerations. I have renounced the world and the flesh, as knowing they cannot make me happy; and have devoted my whole self to the blessed Spirit, to be enlightened, and sanctified, and so reccommended to the Son, as qualified for

an interest in his mediation, according to the tenor of the gospel. I likewise devote myself, through the Spirit, to the Lord Jesus Christ, as my Advocate with the Father, and my way to him; by him to be reccommended to the grace and favor of God the Father, relying upon Christ's righteousness alone; for without him, I am less than nothing, worse than nothing. I, likewise, devote myself, through the Lord Jesus Christ, to God the Father, as my chief good and highest end; as the author of my being, to whom I am obliged in duty; and the felicity of my being, to whom I am obliged in interest. O Lord, truly I am thy servant; may I ever be free in thy service, and never desire to be free from it. Nail my ear to thy door posts, and let me serve thee forever."

Such was the uniformity of Mr. Henry's earthly pilgrimage, as to render it necessary in attempting a true impression of his history and character, to exhibit somewhat more copiously than would otherwise perhaps have been eligible, the secluded operations of his devout and heavenly life. Not with a view to eke out the narrative; but to pursue it for the reader's edification; to throw upon it the best possible light; and to illustrate, in its more minute, as well as more general discoveries, the spirit of our holy religion.

The present chapter, will therefore, be appropriated to some continuous extracts of this description; and without comment, that the mind may have the better opportunity of catching the holy flame which pervades them throughout; and which, like the "soft fires" of Milton, (ascending from things natural to things spiritual,) is calculated, not only to "enlighten," but, "with kindly heat, to foment and warm the soul."

Mr. Jay's excellent remarks upon the periodical reflections of Dr. Doddridge (who probably took the hint from the specimens Mr. Tong published of Mr. Henry's,) so exactly characterise the pattern of a diary now to be introduced, as well as the other specimens in the present volume, as to render an inclination to cite them irresistible.

"We see a man not only looking backward but forward; not only complaining bnt resolving; not only praying but striving; attentive indeed to his pains and pleasures in the divine life, but always connecting with practice—you see him investigating his moral character as well as his spiritual state, you see what methods he took to conquer evil propensities, and to strengthen religious habits; you see how he kept alive the zeal that carried him through so many difficulties, and acquired the patience that supported him under so many trials."*

"1701, January 1. I solemnly renew the dedication of myself unto God, thankfully acknowledging and admiring his patience and forbearance towards me, that he has continued such a dry and barren tree as I am in his vineyard for so many years, and continued to me the gifts of his bounty and grace; and particularly acknowledging the last year to have been a year of much mercy especially in the encouragement given to my ministry.

"Lamenting and bewailing my great unfruitfulness, and that I have governed my thoughts, appetites, passions, and words, no better; that I have husbanded my time and opportunities no better; and improved so little in knowledge and grace, and done so little to the honor of my great Creator and Redeemer.

"But being also more and more confirmed in my belief of the being and attributes of God, of the mediation of the Lord Jesus Christ between God and man, and of the reality and weight of invisible things, and being more and more satisfied that this is the true grace of God, wherein I stand, and am resolved, in the strength of God, to stand in it.

"I do solemnly resign and give up my whole self to God in Jesus Christ. I commit my soul and all the concerns of my spiritual state to the grace of God. and to the word of his grace, subjecting myself to the conduct and government of the blessed Spirit, and to his influences and operations, which I earnestly desire and

* Life of the Rev. Cornelius Winter, p. 393. 8vo. 1809.

depend upon for the mortifying of my corruptions, the strengthening of my graces, the furnishing of me for every good word and work, and the ripening of me for heaven.

"I commit my body, and all the concerns of my outward condition, to the providence of God, to be ordered and disposed by the wisdom and will of my heavenly Father. Not knowing the things which may befall me this year, I refer myself to God. Whether it shall be my dying year or no, I know not; but it is my earnest expectation and hope, that the Lord Jesus Christ shall be magnified in my body, whether it be by life or death, by health or sickness, by plenty or poverty, by liberty or restraint, by preaching or silence, by comfort or sorrow. Welcome, welcome the will of God, whatever it be. The Lord give me grace to stand complete in it."

"October 18, 1701.—This day, through the good hand of my God upon me, I have finished the 39th year of my pilgrimage, and having obtained help of God, I continue hitherto, knowing whom I have trusted, and trusting whom I have known. The greatest comfort of my life has been, that God has been pleased to use me for his service, and my greatest grief, that I have been so little serviceable to him. I have thought much this day, what a great variety of cross events I am liable to while in the body, and how uncertain what may befall me in the next year of my life, pain, or sickness, broken bones, loss in my estate, death of dear relations, reproach, divisions in the congregation, public restraints and troubles; my 40th year may be as Israel's was, the last of my sojourning in this wilderness. The worst of evils would be sin and scandal. The Lord keep me from that, and fit me for any other."

"December 31, 1701.—Believing prayer to be an instituted way of communion with God, and fetching in mercy and grace from him, I have comfort in it daily; my daily prayers are the sweetest of my daily comforts. Having of late had my body feasted above the ordinary

meals, I desire this day to have my soul fed more plentifully with the duty of prayer, and thus to close the year, which (Janus-like) looks both ways. I have not had this year such remarkable afflictions as some other years. The greatest has been the death of my dear and honorable friend, Madam Hunt of Boreatton. But my errands to the throne of grace to-day are,

"1. By way of lamentation and humiliation.

"I have reason to lament greatly the strength of my own corruptions, and weakness of my graces. By reason of the former I am as smoking flax, by reason of the latter as a bruised reed. I am still full of vain thoughts, and empty of good thoughts; many of my secret prayers are wretchedly disfigured and spoiled, by a multitude of distractions and diversions of mind; the flesh, and the things of the flesh still minded, to the prejudice of the Spirit, and the neglect of the things of the Spirit.

"I have lost a great deal of precious time, and not filled it up, or else I might have gone forwarder in my notes on the Evangelist John.* Sins easily beset me, and I do not do the things that I would.

"I have very much reason to bewail my manifold defects in my ministerial work, my coldness in prayer, that I speak not of the things of God with more clearness and concern. O, how many, how great, are the iniquities of my holy things!

"I bewail the little success of my ministry, and the miscarriages of some this year, for hereby my God

*The reader will observe that this was written several years before Mr. Henry's Exposition upon the New, or even the Old, Testament appeared. In the following extract from the preface to the 1st volume of that great work, the allusion is satisfactorily explained. "It has long been my practice, what little time I had to spare in my study, from my constant preparations for the pulpit, to spend it in drawing up expositions upon some parts of the New Testament, not so much for my own use, as purely for my own entertainment, because I knew not how to employ my thoughts and time, more to my satisfaction."—Expos. *ut supra*, vol. i. Pref.

will humble me. Grief also, great grief for this sin of ———; some of the young ones whom I have catechised and taken pains with are no comfort to me. Lord, show me wherefore thou contendest with me?

"The low condition of the church of God ought to be greatly lamented; the protestant interest small, very small; a decay of piety; attempts for reformation ineffectual. Help, Lord!

"2. By the way of prayer and supplication. I have many errands at the throne of grace this day.

"The pardon of sin, victory over my corruptions and temptations, mortifying of my lusts, which go not forth but by prayer and fasting. In reference to sin, I desire I may be enabled to act faith upon Rom. vi. 14. 'Sin shall not have dominion over you, for ye are not under the law, but under grace;' and Ezek. xxxvi. 25, 26, 27. 'Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you,' &c.

"The increase of my ministerial gifts, a sound judgment, a clear expression, a door of utterance, readiness in the Scriptures; in reference to which I desire I may be helped to act faith upon Exod. iv. 12. 'Go, and I will be with thy mouth, and teach thee what thou shalt say;' and John xiv. 26. 'He shall teach you all things.'

"The success of my ministerial labors, that sinners may be converted, saints built up, and the congregation flourish; in reference to this, I desire to act faith on Matt. xxviii. 20. 'Lo, I am with you always;' and Isaiah lv. 10, 11. 'As the rain cometh down,' &c.

"The blessing of God upon my wife and children; that God will give his grace to my dear little ones, and drive out the foolishness bound up in their hearts; in reference to which I desire to act faith on Isaiah xliv. 3. 'I will pour out my Spirit upon thy seed, and my blessing upon thine offspring.'

"My other dear relations I would recommend to God's protection and blessing in prayer; my friends, acquaint-

ance, brethren in the ministry, in London, in Dublin, in Cheshire, and Lancashire particularly; and the congregation at Broad Oak, and their minister, some Members of Parliament, and other gentlemen of my acquaintance."

"January 1, 1702.—The covenant of grace being a new covenant, because *ever* new, and often to be renewed, I have, this new year's day, early in the morning, while it is yet dark, solemnly renewed it upon my knees; and be it a memorandum indeed, ever remembered, and never forgotten.

"Humbly acknowledging my dependence upon God, as my Creator and the Author of my being; my obligations in duty to him as my Sovereign Lord and Ruler, and my engagements in gratitude to him as my Protector and Benefactor; and mentioning, with thankfulness, the many mercies of my life hitherto, and particularly those of the year past; during which, I have found myself the care of a very kind Providence, which has made the steps of my pilgrimage comfortable; which has preserved to me the use of my reason and understanding, limbs and senses; hath continued my liberty and opportunity to exercise my ministry; hath provided plentifully for me and my family, and loaded me daily with his benefits. For all which I praise his name, and for the mediation of Jesus Christ, to which I owe all.

"Acknowledging, also, and lamenting the remaining strength of my corruptions, and my bent to backslide from the living God, taking to myself the shame of my many defects and follies, notwithstanding my frequent renewing of my covenant with God, and flying to Christ for righteousness, pardon, and peace.

"I once more bind my soul with a bond to be the Lord's wholly, and only, and for ever his. Into thy hands, O God, I commit my spirit, to be ruled, cleansed, and sanctified throughout, qualified for thy service in this world, and for the fruition of thee in the other. My body I present unto thee a living sacrifice, holy and acceptable for it is my reasonable service. My ministry

I devote to thy honor, and the continuance and success of it I submit to thy will. All my worldly comforts I lay at thy feet, to be disposed of as thou pleasest. My life itself is thine ; O God of my life, 'my times are in thy hand.' Whatever may be the events of this year, let divine grace be sufficient for me, to enable me to accommodate myself to the will of God in them ; and then nothing can come amiss. If God will be with me, and keep me in the way that I go, throughout the remaining part of my pilgrimage, in the world where I am but a stranger, and will give me bread to eat and raiment to put on, and a heart to love him, and serve him, and live to him, so that I may come at last to my heavenly Father's house in peace, then shall the Lord be my God, my Lord, and my God forever. Amen. Hallelujah.

MATTHEW HENRY."

" October 18, 1702. This day I have completed the 40th year of my life ; of *life* did I say ? Rather, indeed, of *my* inactivity and folly, but of the tender mercy, kindness, and forbearance of God towards me. To Christ my Mediator I joyfully acknowledge myself a debtor for the supports, and aids, and comforts of life ; and to that same Christ I wholly trust, that I shall receive from my God, wonderfully propitiated, the forgiveness of my sins, grace for seasonable help, and preservation even unto eternal life."

" December 31, 1702. 1. As to myself and family, the days of another year are numbered and finished, a year not made particularly remarkable by any great change in my circumstances ; no new thing created, but, as usual,

" (1.) The usual matter of complaint against myself; folly is still found, yea, bound up, in my heart ; though I hope, through grace, corruption is dying, yet not without some struggles, and much opposition from a naughty heart. I desire to lament my unskilfulness, and unreadiness in scripture, my dulness in holy duties, particularly in secret. I wish I had prayed more for the success of my ministry, but sometimes I have thought I should

pray more for grace, to make me faithful myself, that I may be accepted of God, though not of men; but, perhaps, I should pray more for the prosperity of the work of God, even in my hand, though most unworthy; vain thoughts, crowds of them, are matter of complaint daily; never was corrupt soil more fruitful in weeds.

"(2.) The usual matter of thanksgiving to God. I have had great measure of health, few of my brethren so much. I note it, because, perhaps, the ensuing year may bring sickness or death with it. I have not ailed any thing considerable, and sometimes the highest degree of health is the next degree to sickness. I have not so many sensible memorandums of my frailty, as those have that are often ailing. The Lord grant I may, by the power of grace, be kept more mindful of it.

"Ever since brother Radford died, which is now three years ago, death has made no breach among my relations. Since I set out in the world, I never was so long without the death of children, or others near and dear to me. My children are very healthful, and have had no ill accident. My dear wife, though often indisposed, yet, blessed be God, under no languishing distemper; and my dear mother still continued in usefulness.

"As to my ministry, that which has been most discouraging this year is, that few young ones have come into communion, I think fewer than any other year.

"As to my estate, I have lived comfortably upon it with what I have received here, but while in these circumstances, I cannot expect to lay by much; perhaps troubles may come which may sweep away all. I have some comfort, that I hope I do some good with what I have, and spend none of it ill.

"2. As to the public, the death of the king* this year has made a great change in the face of things, though not yet such a change as many feared. Our successes abroad, both by sea and land, have been very great,

* William III.

which magnifies the present government, and that we have reason to rejoice in. The discontented in the last reign are now pleased. I wish they may ever be so. The high-church are very high, both against the low, and dissenters. Now, Lord, behold their threatenings. We are alarmed to think of sufferings, and we need such alarms.

"I have heartily wished that the bigotry of some violent conformists, on the one side, and of some dissenters, on the other, might drive the sober, moderate, and peaceable on both sides, nearer together, and prepare things for a coalescence when God's time is come, which I earnestly pray for, and which, perhaps, might be effected if they could disentangle themselves as much from the high-church as I think we are from the high-dissenters, or I wish we were."

"1703, January 1.—'Looking for the blessed hope.' This new-year's day I have in much weakness, and compassed about with many infirmities, upon my knees, made a fresh surrender of myself, my whole self, all I am, all I have, all I can do, to God the Father, Son, and Holy Ghost, my Creator, Owner, Ruler, and Benefactor; all my affections to be ruled by the divine grace, and all my affairs to be overruled by the divine providence, so that I may not come short of glorifying God in this world, and being glorified with him in a better.

"Confirming and ratifying all former resignations of myself to God, and lamenting all the disagreeableness of my heart and life therewith, and depending upon the merit of the Redeemer to make this and all my other services acceptable, and the grace of the Sanctifier to enable me to make good these engagements, I again bind my soul with a bond to the Lord, and commit myself entirely to him; particularly as to the events of this year which I am now entering upon, not knowing the things that may abide me in it.

"If this year should be a year of continued health and comfort, I commit myself to the grace of God, to be

preserved from carnal security, and to be enabled in a day of prosperity to serve God with joy.

"If my opportunities, as a minister, should be this year continued, I commit my studies, and ministerial labors at home and abroad, to the blessing of God; having afresh consecrated them all to his service and honor, earnestly desiring mercy of the Lord to be faithful and successful.

"If I should be this year at any time tried with doubts concerning my duty, I commit myself to the divine conduct, with an unbiassed deisre, praying to know what God will have me to do, with a fixed resolution by his grace to follow his direction in the integrity of my heart.

"If I should this year be afflicted in my body, family, name, or estate, I commit my all to the Divine disposal. The will of the Lord be done; only begging that the grace of God may go along with the providence of God in all my afflictions, to enable me both to bear them well, and to use them well.

"If this year I should be disturbed or molested in the exercise of my ministry, if I should be silenced, or otherwise suffer for well doing, I commit the keeping of my soul to God as a faithful Creator; depending upon him to guide me in my call to suffer, and to make that clear, and to preserve me from perplexing snares: depending upon him to support and comfort me under my sufferings, and to bring glory to himself out of them; and then, welcome his whole will.

"If this year should be my dying year, as perhaps it may be, I commit my spirit into the hands of my Redeemer, to be washed with his blood, and presented in his arms with exceeding joy. My wife and children I commit to him to be owned, blessed, and preserved by him when I am gone. 'In thee, O Lord, have I put my trust, let me never be ashamed.'"

"October 18, 1703.—To-day is completed the forty first year of my wandering in this wilderness. Very many of my days have slipped by fruitlessly and unprof-

itably. And, what ought to make me ashamed, all truly peaceful, and full of divine benignity, and ever to be recorded with gratitude to God. What remains I know not; a few days, perhaps, and full of trouble; but the will of my Lord be done. To me to live is Christ; so shall it always be, and eternally; and to die gain."

"December 31, 1703." After reciting, as on some former occasions, his sins and mercies, and observing that, even under the gospel, there must be a remembrance of sins every year, he proceeds—"Not such as speaks any deficiency in the sacrifice, as that under the law did, but such as speaks deficiency in my daily repentance,—which ought, therefore, to be renewed,—and the imperfection of the work of sanctification."

"Unfixedness of thought, a wretched desultoriness. Some speak of time well spent in thinking, but I find, unless in speaking, reading, or writing, my thinking doth not turn to much account. Though I have had comfort in some broken good thoughts, yet I can seldom fix my heart to a chain of them. O that the thought of my heart may be forgiven.

"I have oft bewailed my barrenness in good discourse, and unskilfulness in beginning it, and coldness of concern for the souls of others; and in reflection on this year, I find it has not been much better. I bless God I love good discourse, and would promote it, but I want zeal. The Lord pity me.

"I have great reason to be thankful for continued health, for comfort in my soul, not made a terror to myself. I have oft thought this year, what a mercy it is to be kept out of the horrible pit and miry clay.

"I have had much satisfaction this year in my nonconformity, especially by reading Mr. Hoadly's books, in which I see a manifest spirit of Christianity unhappily leavened by the spirit of conformity."

"January 1, 1704. Acknowledging my continued dependence upon God as my Creator, Preserver, and chief good; and my continued obligations to him in duty as my Lord and Ruler; and in interest, as my Bene-

factor and Protector; believing that he is, and that he is the rewarder of them that diligently seek him.

"Relying upon the merit, mediation, and everlasting righteousness of my dear Lord and Saviour Jesus Christ, who loved me and gave himself for me, as my way to the Father, and the spotless robe wherein alone I can appear before him.

"And submitting my soul to the operation and influences of the blessed Spirit of grace, without which, I am nothing, and can do nothing.

"Thankfully owning God's goodness to me the last year, in lengthening out my life, health, comfort in soul, peace, plenty, settlement, relations, liberty, and opportunity: and admiring his patience, forbearance, long-suffering, in sparing me in his vineyard, who deserved to have been cut down and cast into the fire as a barren tree.

"Lamenting my foolishness, the foolishness which is still bound up in my heart, and that which still breaks forth in my life; and particularly that my improvements in grace and usefulness last year did not answer the covenants which began it.

"Because of all this I make a sure covenant and write it.

"In the strength of the grace of Jesus Christ, on which alone I depend to work all my works in me and for me, I covenant for this new year, for my whole life, to walk closely with God in all holy conversation, to keep my heart with all diligence; and to thee, O my God, I commit the keeping of it. To take heed to my ways, that I sin not with my tongue; and do thou set a watch, O Lord, before the door of my lips. I covenant to redeem my time, and to thee, O God, do I consecrate this year, and all the hours of it. The Lord enable me to fill it up with good according as the duty of every day requires. I bind myself to follow the spirit of God in all my affections, and the providence of God in all my affairs, whatever God shall appoint me to this year; to health or sickness, to plenty or loss, to

evil report, or good report, to liberty or restraint, to the house of mourning or the house of rejoicing, to life or death Behold, here I am, let him do with me as seemeth good in his eyes. Only, whatever the providence of God allots for me, let the grace of God be sufficient for me, to enable me to accommodate myself to it; and then welcome the will of God."

CHAPTER VIII.

A. D. 1704 to A. D. 1708.

Journey to London—Hears John Howe—Mr. Henry's general health good—Sudden seizure and illness—Commencement of the year 1701—Birth-day Memorial, 1702—Close of 1702—Commencement of 1706—Birth-day, 1706—Commencement of 1707—Death of his Mother—Birth-day Memorial, 1707—Close of the year 1707—Commencement of 1708—Birth-day Memorial, 1708.

In the early part of the year 1704, Mr. Henry, accompanied by Mrs. Henry, again visited the metropolis. The precise occasion of the journey does not fully appear; nor is it material. One remark, however, made by him on leaving Northampton, may be properly cited as indicative of the spirit in which he travelled; the same spirit indeed, which gave consistency and elevation to his whole character, both at home and abroad.

"It is easy to leave an inn; why should it not be easy to leave this world, which is but an inn, to go to our house, our Father's house? The troubles of travelling exercise our patience and submission to God's will. By submission in lesser things we learn it in greater. But they also give us to experience the goodness of God in our preservation, and encourage us to hope in that goodness in our journey for heaven."

The record of a sermon he heard preached on sabbath morning, the day after his arrival in London, by John Howe, is not less worthy of attention; it is per-

fectly characteristic of both the parties; it is, moreover, pregnant with universal instruction; and as embraced, may be a balm of healing and refreshment, to such especially as, under a prevailing sense of unworthiness, move heavily along the narrow way.

"The text," says Mr. Henry, "was Jude 21; and I must never forget what he said in the close of the sermon. 'I would deal for your souls, as for my own, and for myself I declare before you all, I depend purely upon the mercy of our Lord Jesus Christ for eternal life."

Till now Mr. Henry's health, though delicate when a child, had continued good. Henceforward the inroads made upon his frame by disease, were frequent and alarming.

On Lord's day, August 27, the same year, 1704, while reading the chapter in the morning service, he suddenly fainted; recovering speedily, he however proceeded in his beloved work. Had he taken rest the subsequent effects would probably have been prevented. But unskilled in the art of self-sparing, and impelled by holy zeal, instead of relaxing, as he ought to have done, the next day he fulfilled an appointment to preach at Nantwich, and the day following, another at Haslington.—The latter was a funeral sermon for an aged and faithful minister, Mr. Cope, pursuant to his desire, and to a large congregation. These engagements, by the excitement they produced, added much to his exhaustion.

On his return home the consequences were distinctly visible, and indisposition so much increased as to confine him altogether to the house. Not having for fifteen years been detained from public worship on the sabbath, he naturally felt the imprisonment; but not so as to overlook existing mercies. The fever continued more than three weeks, but he was able, during the whole time, and he gratefully recorded it, both "to light the lamps, and to burn the incense;" that is, daily, with only one exception, to expound and pray in his family morning and evening.

It was during this visitation, when the physicians would

not sanction his usual services in the sanctuary, that he assembled his family for worship; telling them, with instructive emphasis, that if he must not go to the house of God, he would go to the God of the house. And so soon as health returned he did not wait for the sabbath, but selected the lecture day for resuming his public appearance. "I was willing," said he, "to go thither first, where I most desire to be. I would take the first opportunity of paying my vows."

Here the order of the history requires that further extracts from the diary should be inserted; a circumstance which it is presumed the judicious reader will not regret.

"1705. January 1. Not renouncing, but repeating and ratifying, all my former covenants with God, and lamenting that I have not lived up more closely to them, I do, in the beginning of this new year, solemnly make a fresh surrender of myself, of my whole self, body, soul, and spirit, to God the Father, Son, and Holy Ghost; my Creator, Redeemer, and Sanctifier; covenanting and promising, not in any strength of my own, for I am very weak, but in the strength of the grace of Jesus Christ, that I will endeavor this year to stand complete in all the will of God.

"I know this is the will of God, even my sanctification. Lord grant that this year I may be more holy, and walk more closely than ever in all holy conversation. I earnestly desire to be filled with holy thoughts, to be carried out in holy affections, determined by holy aims and intentions, and governed in all my words and actions by holy principles. O that a golden thread of holiness may run through the whole web of this year.

"I know it is the will of God that I should be useful, and by his grace I will be so. Lord, thou knowest it is the top of my ambition in this world to do good, and to be serviceable to the honor of Christ, and the welfare of precious souls. I would fain do good in the pulpit, and good with my pen; and, which I earnestly desire to abound more in, to do good by my common converse.

O that the door of my opportunities may be still open, and that my heart may be enlarged with holy zeal and activity for God this year; and that I may be thoroughly furnished with knowledge, wisdom, and grace, for every good word and work.

"If it be the will of God that this year should be a year of affliction to me, a year of sickness or reproach, or loss; if my family should be visited, if my liberties should be cut short, if public troubles should arise, if any calamity should befall me, which I am least apprehensive of now, I earnestly desire to submit to the divine disposal. Welcome, the holy will of God. Let me have God's favor, and the assurances of that, and by his grace nothing shall come amiss to me.

"If it be the will of God that I should finish my course this year, let me be found of Christ in peace, and by the grace of God, death shall be welcome to me. My wife and children, and relations, my congregation, which is very dear to me, my ministry, myself, and my all, I commit to God, whose I am, and whom I desire to serve. Let me be the Lord's only, wholly, and forever. Amen. The Lord say Amen to it."

"October 18, 1705. I have this day completed the forty-third year of my useless life. By the grace of God I live; I hope in his mercy, and I pant for his glory. May the small remnant of my time be a season of repentance for the sins, and of gratitude for the mercies, of the former part of my life. May God be my sun and shield, and may I be his servant and a subject of his kingdom, even unto the end, and forever. Amen and amen."

"December 31, 1705. We bring our years to an end, like a tale that is told. Lord teach us to number our days.

"In the review of the year I find,

"1. That I have as much reason as ever to be thankful to God. It has been a year of much mercy. My life has been continued to the end of it, though many of my brethren in the ministry have been removed in the midst

of their days, who, had they lived, would have done God more service than I can; particularly my dear brother Mr. Chorlton. I have had a good measure of health for my ministry and study; no returns or remains of my last year's illness.

"God has this year brought my children through the small-pox, and borne up my dear wife under great weakness.

"My mother also, though brought low, has been helped.

"My door of opportunity continues open at home and abroad; and I am willing to hope some good is done.

"That which is especially remarkable, as the mercy of this year, is the nappy posture of our public affairs, particularly at home. After a mighty struggle moderate counsels have prevailed. God has wonderfully inclined the queen's* heart to such counsels; and useth her as an instrument of great good to the land, that the excellency of the power may be of God. Patrons of our liberty have been strangely raised up among those who have no kindness for us, or our way. The intemperate acts of bigots have proved to make mightily against themselves; there are many adversaries, and yet the door continues open. Great endeavors used to render us contemptible, odious, dangerous, and what not, and yet we live and go on, and young ones are coming in, and some hopeful ones. O that the power of godliness, holiness, seriousness, and heavenly-mindedness, might prevail more among us, and then we should have a very hopeful prospect. And who can tell but Infinite Wisdom may yet find out a way for comprehending us, though the present temper of our neighbors rather sets it at a greater distance than ever.

"2. I have reason to make the old complaint of dulness and weakness, and coldness of affection to divine things. The Lord strengthen the things which remain!

"Care about my children, providing something for

*Anne

them, has been often in my head; and perhaps, more than it should be. Lord, I cast the care upon thee, who hast provided well for me; the Lord care for them, and teach me my duty, and then with him I will leave the event."

"January 1. 1705-6. It is of the Lord's mercy that I am not consumed. By night, on my bed, I endeavored to seek him whom my soul loveth; and now I begin this new year,

"1. Earnestly praying for the graces of the year with a humble subjection of soul to the blessed Spirit of God, that I may, some way or other, eminently honor and glorify God this year; that I may live this year to some purpose; to better purpose than I did the last. O that no temptation may so overtake me this year as to overcome me. To the conduct of divine grace, which is, I know, sufficient for me, I here solemnly resign myself, my thoughts, my affections, my will, and all the intents of my heart, to be directed into the right way, and kept and quickened in it Let me this year receive grace for grace.

"2. Patiently waiting for the events of the year, with a humble submission to the holy will of God. I know not what the year shall bring forth; but I know it shall bring forth nothing amiss to me, if God be my God in covenant; if it bring forth death—*that* I hope shall quite finish sin, and free me from it—Lord let thy servant depart in peace, according to thy word. I commit my family to my heavenly Father, to God, even my own God, my father's God, my children's God. O pour out thy Spirit upon my seed, thy blessing, that blessing, that blessing of blessings, upon my offspring, that they may be praising God on earth when I am praising him in heaven. Amen, amen."

"January 1, 1707. My own act and deed, through the grace of God, I have made it many a time, and now I make it the first act of this new year, to resign myself afresh unto the Lord, not only for the year ensuing, but for my whole life, and forever.

"1. To thee, O God, I give up myself, to be used and employed for thee. I desire to live no longer than I may do thee some service. Make what use of me thou pleasest, only let me obtain mercy of the Lord, to be found diligent, humble, and faithful. O that the work of this year may be better done than that of the last, and my time more filled up; and that I may never grow weary of well doing.

"2. To thee, O God, I give up myself, to be disposed of by thee as thou pleasest. I know not what the year may bring forth to me, or to my family. But welcome the holy will of God; and God, by his grace, make me ready for it. If it be the last year of my life, my dying year, may I but finish my course with joy; and farewell this world. Whatever afflictions may this year befall me, I desire none of them may move me from God and my duty."

It may be properly noticed here, how greatly the afflictions which had befallen Mr. Henry, since the death of his father, had been mitigated by the preservation, and general convalescence, of his widowed mother. She had shared his trials; eased the burthen by bearing a part of it; and by the brilliancy of her Christian character, had eminently adorned the gospel, and encouraged *him* in the "work of the Lord."

At length, however, the period which declining health and advanced years had intimated was approaching, and to which Mr. Henry in one of the foregoing excerpts alludes, arrived. On the morning of the sabbath, May 25, 1707, he was visited by the melancholy tidings of her departure.

The necessity of doing more than barely noticing the event, is superseded by the other statements. There is nevertheless one fact recorded in the diary of her sorrowing son, which cannot with propriety be passed over. It is one of those episodes which, by naturally connecting itself with the main subject, gives a charm, rather than an interruption, to the narrative. "I find with the prof-

its and rents of this current year, that there will be little more than to discharge my dear mother's funeral and legacies ; but no debts at all. She lived with comfort ; bore her testimony to the goodness of God's providence, which she had experienced all her days ; did not increase what she had ; nor coveted to lay up ; but did good with it, and left a blessing behind her."

To return to the anniversary reflections.

" 1707. October 18. To borrow Caleb's words, Josh. xiv. 10.—The Lord has kept me alive these forty-five years.—So long I have lived, and lived under the divine protection ; a wasting candle kept burning. But to how little purpose have I lived. Thus long I have cumbered the ground. O that I may yet bear fruit."

" 1707, December 31. As to the year past I have as much reason as ever to lament my barrenness, and unfruitfulness, that I have not made a better proficiency in knowledge and grace. I find myself growing into years, being now turned forty-five. I begin to feel my journey in my bones, and I desire to be thereby loosened from the world, and from the body. The death of my dear and honored mother this year, has been a sore breach upon my comfort ; for she was my skilful, faithful counsellor ; and it is an intimation to me that now, in the order of nature, I must go next. My estate is somewhat increased : the Lord enlarge my heart to do good with it ; but as goods are increased, they are increased that eat them. My children are growing up, and that reminds me that I am going down. As to my ministry here, Mr. Mainwaring's leaving me, and his wife, has been very much my discouragement. But Providence so ordered it that Mr. Harvey's congregation are generally come in to us, or else we begin to dwindle, so that I should have gone on very heavily.

" January 1, 1707-8. early. Christ is a Christian's all,* and he is my all.

" Unto thee, O blessed Jesus ; my only Saviour and Redeemer, do I make a fresh surrender of my whole self

*See Note D.

this morning, body, soul, and spirit; to me to live is Christ, particularly this ensuing year.

"All my time, strength and service, I devote to the honor of the Lord Jesus; my studies and all my ministerial labors, and even my common actions. It is my earnest expectation and hope, and I desire it may be my constant aim and endeavor, that Jesus Christ may be magnified in my body.

"In every thing wherein I have to do with God, my entire dependence is upon Jesus Christ for strength and righteousness; and whatever I do in word or deed, I desire to do all in his name, to make him my Alpha and Omega. The anointed of the Lord is the breath of my nostrils; through his hand I desire to receive all my comforts. I have all by him, and I would use all for him.

"If this should prove a year of affliction, a sorrowful year upon my account, I will fetch all my supports and comforts from the Lord Jesus, and stay myself upon his everlasting consolations; and the good hope I have in him through grace.

"And if it should be my dying year, my times are in the hand of the Lord Jesus; and with a humble reliance upon his mediation, I would venture into another world, looking for the blessed hope. Dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

"Good Lord, keep this always in the imagination of the thought of my heart, and establish my way before thee."

"October 18, 1706. To-day I have finished the forty-sixth year of my life. My infancy, however, was useless; my childhood and youth were not directed to proper objects; and even in my maturer age, how many months and days have I spent to little purpose! So that I have *lived* scarcely one tenth part of my time. Forgive, O Lord, my idleness and sloth. For me to live may it be Christ."

CHAPTER IX

A. D. 1709 to A. D. 1712.

Invitations to Mr. Henry from distant churches—Devout Commencement of 1708-9—Letter from the Rev. Mr. Tong—Mr. Henry's Perplexity—Consults Dr. Calamy—Letter from Dr. Calamy—the Character of the applicants which have been noticed—Birth-day Memorial, 1709—An invitation from Hackney renewed—His determination to leave Chester—His Reasons for it—Birth-day, 1711—His Perplexity and Distress continue.

MEMORIALS like those which have engaged the reader's attention, and completed Mr. Henry's history to the present period, cannot fail to have prepared him for the statements which are now to be made, respecting his extended and well established popularity.

Ever after his visit to London in 1698, he seems to have been an object of desire by almost every church whose pastor, if at all renowned, was either removed or laid aside. And some of the efforts made to obtain his removal were uncommonly bold and persevering.

The first known instance of the kind happened after the death* of the eloquent and learned Dr. Bates, at Hackney; and, the better to ensure success, the communication was made to Mr. Henry through his beloved friend, the Rev. John Shower. It failed, however, of success.

A like attempt followed the death of the Reverend Nathaniel Taylor,† one of the lecturers at Salter's Hall, and who, on account of his splendid talents, was styled, by Dr. Doddridge, the "Dissenting South." The peremptory nature of the refusal given to the Hackney invitation had so far, in the first instance, discouraged the applicants, as to have induced them to seek Mr. Chor-

* July 14, 1699. † See Wilson's History, v. ii. p. 12—20.

ley of Norwich; but he having declined compliance, though elected, it was resolved, at all events, to present an invitation. They judiciously accompanied it by persuasive letters from Mr. Howe; Mr. (afterwards Dr.) Williams; and Dr. Hamilton. Those excellent men urged some existing disputes in the congregation; pressing, at the same time, an assurance, that Mr. Henry's acquiescence would at once hush the clamours of both parties. The only anxiety *he* felt seems to have been to know the divine will. "Had we an oracle to consult," he writes, "I could refer to the divine determination with so great an indifferency, that if it were referred to me, I would refer it back to God again."

After many serious thoughts, and not a few uneasy ones, he replied to the invitation in the negative. Some time afterwards the matter was thus referred to;—"The invitation to the congregation at Salter's Hall was a surprise to me. I begged of God to keep me from being lifted up with pride by it. I seught of him a right way. Had I consulted either my own fancy, which had always a kindness for London ever since I knew it, or the worldly advantage of my family, I had closed with it; and I was sometimes tempted to think it might open a door of greater usefulness. Though I think ministers married to their ministry, yet I cannot see any scripture ground to think they are married to their people.* I had also reason to think that Mr. John Evans might have been had there, and might have been more acceptable to some, and more useful than I; but I had not courage to break through the opposition of the affections of my friends here to me, and my own to them, nor to venture upon a new and unknown place and work, which I feared myself unfit for. It has been looked on as the hon-

*A letter, addressed by Mr. Henry to the Reverend Mr. Walrond, on the removal of that gentleman from Ottery, St. Mary's to Exeter, is preserved in the Gentleman's Magazine, vol. lvi. p. 554; and is in full accordance with the statements expressed above.

or of ministers to continue in the same place, notwithstanding temptations to remove. I bless God I am well satisfied in what I did in that matter, though it was once and again a sudden resolve. If ever it pleases God to call me from this place, I depend upon him to make my way clear. Lord lead me in a plain path."

The next effort proceeded from Manchester, almost immediately after Mr. Chorlton, a divine of singular eminence and attainments, was taken to his reward. It was made in person by a special deputation; but at once withstood. "I cannot think," he remarked on that occasion, "of leaving Chester till Chester leaves me."

In the year 1708, he was again harassed by a solicitation from London, to accept a joint pastorship with Mr. Shower at the Old Jewry. He merely replied, in a letter to Mr. Shower himself, that the reason of not accepting his invitation was, because he loved the people at Chester too well to leave them.

The same year, 1708, the learned and reverend John Spademan, Mr. Howe's successor at Silver Street, being removed to a better world, Mr. Henry was again assailed; and, the better to ensure success, the requisitionists employed the influence of Mr. Tong. That faithful man, knowing the stedfastness of his friend, and fearing, no doubt, lest by seeking too much, all would be lost, only the urging him to allow an invitation. Mr. Henry replied in the negative. The congregation, however, without his knowledge, actually elected him to be their pastor, jointly with Mr. Spademan's late colleague, the Reverend Samuel Roswell. And the singular adventure was followed by numerous communications urging compliance; particularly from Mr. Burgess, Mr. Tong, Mr. (afterwards] Dr.) J. Evans, Mr. (afterwards Dr.) D. Williams, Mr. Hunt, and Sir Henry Ashurst; and a "Letter subscribed by divers Ministers."

It is not possible to state exactly the effect produced upon Mr. Henry by these measures; but, judging from the way in which he not long afterwards expressed him-

self, it does not seem that he was, at the time, either much moved or perplexed.

"January 1, 1708-9.—The inscribing of a double year, eight and nine, puts me in mind to look back upon the year past, which I have reason to do with thankfulness for the many mercies with which God has crowned it; and with sorrow and shame for the many sins with which I have blotted it; and to look forward to the year now beginning, which I have endeavored to begin with God.

"My outward concerns, as to my health and safety the prosperity of my affairs, provision for my family, the continuance of my life, and the lives of my relations and friends, comfort in my children and congregation, I have committed, and do commit, to the conduct and disposal of God's gracious providence, which I depend upon to order every thing for good to me. Here I am, let the Lord do with me and mine as seemeth good unto him. That Providence, I trust, will so order every event as that nothing shall be an invincible temptation to me to draw me from God and duty in any instance.

"The affairs of my soul, and all the concerns of the spiritual and divine life, I commit to the special grace of God, which I trust shall be sufficient for me, to enable me to keep a good conscience; to do my duty well as a master of a family, and as a minister; to persevere to the end; and to finish well. Lord, do not leave me, nor forsake me; I will seek thy precepts. O, forsake me not utterly. The Lord 'preserve me to his heavenly kingdom.' Amen. Amen."

In a letter written to him by Mr. Tong, early in the year 1709, several of the facts which have been stated are touched much more distinctly; and while the pleas and illusions excellently illustrate Mr. Henry's character, and show his extensive popularity, the supposed annoyances, naturally incident to what had passed, are plainly referred to; but, with a tender delicacy highly honorable to the writer, whether viewed as a gentleman, a friend, or a Christian.

" *To the Reverend Mr. Henry, at his House in Chester.*

" *Feb.* 24, 1708-9.

" Honored and Dear Sir,

" I begin to think it long since I heard from you, but shall reckon the pain of expectation abundantly recompensed, if I may but, at length, enjoy the pleasure of the desired answer; the gentlemen who have given you such repeated and pressing invitations, are daily with me, and discover the greatest concern imaginable about the issue of their addresses to you. They suggest a great many things as what to them appear strong, and conclusive for them; and the more difficulties they met with in their way, the more zealous and earnest are they to gain their end; and, I must say, I think if ever any were animated in such an affair by Christian and catholic principles, they are the people. They would fain please themselves with the thought of having the Friday lecture revived, which has been discontinued since Mr. Spademan's death, and which they will allow 50*l* a year for (besides their other subscriptions:) they cannot forbear saying how glad they would advance half a hundred guineas immediately towards the charge of your remove. I tell them these are not the arguments that will take with you, and they think so too; and are very confident that the plea of *greater service* is clearly on their side.

" The whole city, from Westminster to Wapping, seems very heartily to wish and long for your coming. These things I cannot forbear mentioning; though, at the same time, I consider, if they should meet with contrary sentiments and resolutions in you, I do but make myself thereby uneasy and vexatious to you; but I hope I do not displease God in it; because I really think *his* honor is concerned in it, and would be promoted by your compliance; but I ought to remember I speak to one of a discerning spirit, and that you have had already too much trouble from

"Your most affectionate,

"W. Tong."

Still unwilling to listen to the overtures, Mr. Henry wrote to desire Mr. Rosewell's congregation to acquiesce in his purpose to continue at Chester.

The requisitionists, however, continued their importunity, aided by not a few, both ministers and laymen, who deservedly ranked among the judicious and excellent of the earth. The matter *thus* pressed became a snare. Mr. Henry was involved in continual perplexity and uneasiness. He was subjected also (and the Diary feelingly complains of it) to much hinderance in his business; to many harsh censures; and to the malignant cowardice of anonymous letter writers. An enemy scoffingly remarked, that he would not have him go to London, for he would do there more mischief than at Chester.

In his distress Mr. Henry, at length, applied to Dr. Calamy, and, in order to receive the advice and directions of that justly celebrated man with increased advantage, a meeting took place at Holmes' chapel in Lancashire. The Doctor was then on his way from Scotland to London. The interview will be best explained by the following excellent letter:—

"*For the Rev. Mr. Matthew Henry, at his House in*
"*Chester.*

"*Westminster*, June 18, 1709.

"Dear Sir,

"I thank you for your company at Holmes' chapel, which was very kind and exceedingly agreeable. At my return I was in a great hurry, and no other could be expected after such a long absence. But I have not forgotten my promise to you, which this comes to discharge.

"No other can be supposed than that there should be a great variety of sentiments about such an affair as yours. But I find you are so happy, both in city and country, as to meet with this favorable opinion, that you in the issue, will do nothing but what, all things considered, appears to you to be most for the glory of God and the public good. I cannot conceive but that this in-

stead of being any thing of a hindrance to the closest consideration even to the last, will (as it certainly should) be an inducement to receive all the light that can be obtained. I cannot, for my part, pretend to give any light; but I will frankly give you my thoughts and remarks, and shall be glad if they may be of any use.

"I observed by your discourse, that you were not apprehensive of more usefulness at Chester than at London, nor fearful of breaking the Chester meeting upon your removal. But that, affection to your people on the one hand, and some fears of uneasiness in the post you were invited to on the other hand, were the great things that stuck with you. As to affection, in this case methinks it should yield to judgment; and I cannot suppose but it will, though there may be a struggle. I thought I found your judgment for London (suppositis supponendis) when we were discoursing. And what your plenipotentiary* dropped when with some of the people of Silver Street, intimated as much; for he told them that your *heart* was with them, which I suppose was by your order, or at least allowance. Now certainly, heart cannot mean less than affection, as well as judgment. It may still, indeed, grate on your tender spirit to part from so many dear friends; and yet, as you cannot but do it if duty calls, so methinks, it should be no hard matter for a man to go where his heart is, though he meets with a pull in going.

"But still, I find fears as to the post you are invited to. And how came you by them? Are they not, in a great measure, owing to letters which the writers are afraid or ashamed to set their names to? And are they not declared groundless by some whose friendship in our parts you value, who know the particulars in the case? And are these then fit to give the turn, and determine a man for his future life?

"But what are they? Will you allow me to scan them? You seem to fear inability for the expected ser-

*The Rev. Samuel Lawrence.

vice. But why may not God be safely trusted as to that after his carrying you through so many year's acceptable and successful service already? You fear not answering expectations. Suppose you should not where they are raised too high; if yet you are more *useful* here than any where else, where is the damage? You fear an uneasiness in Mr. R——* and some of his friends, and that they may create an uneasiness in you. Suppose this true; should *it* give the turn and determine? I think not; for the question is, where you may be capable of the most useful service. Besides, should this turn the scale, should base ease determine, it is impossible but you may meet with as great uneasiness there as you fear here; or, if ease is sacrificed, it may perhaps be as easily secured here as there, by prudential methods. For poor Mr. R—— has visibly weakned himself by an overgreat fondness of sole pastorship.† Whether you come or no, he cannot carry it. And, though for the present he might, perhaps, be rather better pleased to be alone, yet he would find the effects in a little time; and, if he must have a joint pastor, (as he certainly must,) there is none more agreeable than yourself, either to him, or to his most particular friends. And this I think you may depend upon, if you may depend upon any thing.

"Well then, let us suppose the worst. Is it reasonable for you, for fear of disobliging two or three, (the impression of which would soon wear off,) to refuse to follow your *heart;* to refuse to go where *duty* seems to call; and, at the same time, have a hand in dispersing a flourishing congregation? You must allow me to insist on this latter consideration now, though I could not so fully do it at Holme's chapel. For I am now satisfied that you will not only disoblige many more good friends by a refusal, than can be imagined in the least disturbed

* Mr. Rosewell.

† June 9, 1709.—I went to Tarporley to meet Mr. Lawrence, who has lately been in London; he satisfies me of Mr. Rosewell's dislike of my coming, and other things. Matthew Henry, Diary, Orig. MS.

by a compliance, but that there will be danger of your having a hand in dispersing the congregation. It is true Mr. R—— will not want an auditory. He will certainly fill the place. But if the graver persons withdraw, it will be a public damage. This *you* may prevent. It is dubious whether another man can. I have consulted some of the most discerning persons among them. They positively assure me, that if you refuse them, they can think of no man in whom they are likely to centre with any unanimity. For you they all long. In you they will all heartily acquiesce. Has not this its weight? Mr. R——, in all probability, would be as well pleased as any of them in a little time. Your joint agreement to guard against two interests in the congregation would prevent uneasiness; and I doubt not, produce great harmony and friendship. I profess, I verily believe, if you accept this motion, you will have a respectful, loving, united flock. And as to your colleague, things may be so settled as to prevent all danger. You will be very useful here, and, perhaps, not much less useful at Chester, and in the neighboring parts, by a yearly visit, than by constantly residing there.

"I must add that, notwithstanding your last discouraging letter, the people still have expectations, that upon further thoughts, you will become theirs. Your plenipotentiary's telling them your *heart* was with them, has much encouraged them. He promised them they should hear from you (or at least from him) after he had represented matters as they appeared to him: and this has *added* to their encouragement. Nor were they a little pleased to hear from me of your thoughts of coming to town the next month. They firmly adhere to you, and will not admit a thought of any one else. Methinks this is a call to reconsider; and where can you consider better than here amongst them? You will here have that light by a little conversation, that a hundred letters could never give you. May I then beg that you will hold your purpose of giving us a visit the next month. Your brethren will be glad to see you. You will find the foregoing representation, I believe, most exactly true; and

be convinced that your accepting the invitation given, is really necessary to the common interest.

"But I would also move for a line or two to Mr. Gunston, or some other person, before you come, a little softer than the last. Do but let them know, that coming to town about your book, you will be ready to hear any thing that they who profess so great a respect for you have to say to you, and it will be enough. Excuse my freedom, and impute it to real respect, and it will be but just and kind. I pray God direct you, and shall be thankful of your remembrance of,

'Sir,

"Your brother and servant,

"Edm. Calamy."

Ingenious and persuasive as this epistle undoubtedly is, it failed of the desired effect. Mr. Henry still retained his objections; not because he did not feel the force of Dr. Calamy's arguments; nor because he was of an obstinate or captious temper; but his kindness for the place and people of Chester prevailed above his "judgment, interest and inclination."

The applications which have been noticed, discover, greatly to his honor, the high station he occupied in public esteem; they impel admiration, also, of the good sense of their promoters, by demonstrating that, with a laudable preference for distinguished talents, they entertained such correct views of the ministry, as to seek them only in union with conspicuous and well attested piety. But, allowing to this view of the subject the utmost latitude, and conceding to ministers also, in mitigation of such interference, the delicacy oftentimes attendant upon *making known* their inclination to remove; granting, likewise, that such knowledge may be an incentive to discontent, and ill treatment, and division; and, in the absence of a new pastoral charge, of *forced* separation,—still, may it not be fairly questioned, whether an application to a settled pastor, living happily among his own people, and not known even to think of

moving, be reconcilable with those principles which inculcate love to our neighbor as to ourselves: and which condemn in every supposable instance, the slightest emotion of covetousness? Is the robbing of churches limitable to sacramental utensils, official vestments, or mere paraphernalia and books?

The state of Mr. Henry's own mind, amidst the flattering occurrences which have been mentioned, is easily inferable from the following sensible memorandum. It was written at the time, but instead of manifesting any self-complacency, it furnishes as beautiful an instance of the union of humble sobriety, with intelligent and devout elevation, as can be well imagined.

"1709. Oct. 18. To-day have I completed the forty-seventh year of my sojourning in this wilderness. Through the whole course of my life hitherto, I have found God merciful and propitious to my supplications; the world I have found empty, and unfitted for happiness; and my own heart deceitful, and prone to iniquity. May I, therefore, always honor God, despise the world, and carefully examine my heart. Here I am, Lord what wilt thou have me to do?"

On the demise, in May 1710, of the Reverend Robert Billio, who, after Mr. Henry's refusal, had been chosen successor to Dr. Bates, at Hackney, the solicitations of that congregation were renewed with increased importunity. Two visits were subsequently paid, and, after long-continued and serious thought, not to say the most distressing varieties of mental conflict, Mr. Henry determined to leave Chester. The circumstances already mentioned render it almost imperative, that the history and reasons of a determination so opposite to every former decision, be stated somewhat at length: happily they can be furnished in his own words, written while in London:†

"About Midsummer, 1710, I had a letter from the congregation at Hackney, signifying to me that they

† He set out for London, May 5, 1711. He returned to Chester, Aug. 2.

had unanimously chosen me to be their minister, in the room of Mr. Billio, who was lately dead of the small-pox; and to desire that I would accept of their invitation. In prosecution of which they told me, I should find them as the importunate widow, that would have no nay. I several times denied them; at length they wrote to me that some of them would come down hither; to prevent which, I being not unwilling to take a London journey in the interval between my third and fourth volume,* I wrote them word I would come up to them, and did so in the middle of July; but was down again before the first Lord's-day in August; then I laid myself open to the temptation by increasing my acquaintance in the city.

"They followed me after I came down, with letters to me, and to the congregation; in October I wrote to them, that if they would stay for me till next spring (which I was in hopes they would not have done) I would come up, and make a longer stay for mutual trial; they wrote to me they would wait till then.

"In May, 1711, I went to them, and stayed till the end of July, and before I parted with them signified to them my acceptance of their invitation, and my purpose to come to them, God willing, the spring following. The ministers there had many of them given it under their hands, that they thought it advisable, and for greater good, and a more extensive usefulness, that I should remove to Hackney.

"However, I was determined to deny them at Hackney, and had denied them, but that Mr. Gunston, Mr. Smith, and some others, came to me from London, and begged of me, for the sake of the public, that I would not deny them; which was the thing that turned the scales. I never had been, till this journey, so much as one first Lord's-day of the month out of Chester, since I came to it twenty-four years ago.

"By this determination I brought on myself more

* Of the Exposition.

grief, and care, and concern, than I could have imagined, and have many a time wished it undone again; but having opened my mouth, I could not go back. I did with the utmost impartiality (if I know any thing of myself) beg of God to incline my heart that way which should be most for his glory: and I trust I have a good conscience, willing to be found in the way of my duty. Wherein I have done amiss, the Lord forgive me for Jesus' sake, and make this change concerning the congregation to work for good to it.

"Having this morning* (as often, very often before) begged of God to give me wisdom, sincerity, and humility, and to direct my thoughts and counsels, now this important affair must at last be determined, I think it meet, having before set down the reasons for my continuing at Chester, now to set down the reasons which may induce me to accept of this invitation to Hackney, that it may be a satisfaction to me afterwards, to review upon what grounds I went, and may be a testimony for me that I did not do it rashly.

"1. I am abundantly satisfied that it is *lawful* for ministers to remove, and in many cases highly expedient, and necessary to the edifying of the church; and this not only for the avoiding of evil, as in the case of persecution, which can be a reason no longer than while the persecution lasts, or of the uncomfortable disposition of the people, but for the attaining of a greater good, and the putting of a minister into a larger sphere of usefulness; this has always been my judgment according to the word of God, and I have practised accordingly, in being often active to remove other ministers, which I have afterwards had satisfaction in. And this has been the judgment of the congregation at Chester, between whom and their ministers there have never been those solemn and mutual engagements that have been between some other ministers and their congregations, nor any bond, but that of love.

"2. My invitation to Hackney is not only unanimous,

* July 18. 1711. Diary.

but very pressing, and importunate, and the people here in waiting long for my determination, and in the great affection and respect they have showed to my ministry since I came among them, have given the most satisfying proof of the sincerity and zeal of their invitation; and upon many weeks' trial I do not perceive any thing in the congregation that is discouraging, but every thing that promiseth to make a minister's life both comfortable and useful.

"3. There seems to be something of an intimation of Providence in the many calls I have had in this way before, and particularly to this place, upon the death of Dr. Bates, though I never, either directly or indirectly, sought them, but, on the contrary, did what I could to prevent them, and this particularly.

"4. There is manifestly a much wider door of opportunity to do good, opened to me here at London, than is at Chester, in respect to the frequency and variety of week-day occasions of preaching, and the great numbers of the auditors; the prospect I have of improving these opportunities, and of doing good to souls thereby is, I confess, the main inducement to me to think of removing hither; and what I have seen while I have been here now, has very much encouraged my expectations of that kind.

"5. In drawing up and publishing my Expositions, and many other of my endeavors for the public service, I foresee it will be a great convenience to me to be near the press, and to have the inspection of it, and also to have books at hand that I may have occasion for in the prosecution of my studies, and learned men to converse with for my own improvement in knowledge, and to consult with upon any difficulty that may occur.

"6. I have followed Providence in this affair, and to the conduct of that I have (if I know my own heart) in sincerity referred myself, hoping and praying, both myself, and my friends for me, that God would guide me with his eye, and lead me in a plain path. When I was purposing to send a final denial, Providence so ordered

it that the very post before, I had a letter subscribed by divers of the London ministers, persuading me to accept that call; whereupon I wrote to them that I would come to them six months upon trial, thinking that they would not have consented to be kept so long in suspense, but it proved that they did; and so I have been drawn step by step to this resolution, and though I have industriously sought, I have not found any thing on this side to break the treaty.

"7. I have asked the advice of ministers upon a fair representation of the case, which I drew up; and many, upon consideration had of it, have given it under their hands that they think it advisable for me to remove, and none of them have advised me to the contrary, but have told me I am myself the most proper judge of it. Many private Christians also in London, and some that seem to me to be the most judicious and public-spirited, have by letters, when I was in Chester, and by word of mouth here, persuaded me to accept of this call, as judging that, by the blessing of God, I might be useful here to that degree as to balance the inconvenience of my leaving Chester; nay, that even here I might, in many respects, be serviceable to the country.

"8. I have some reason to hope that my poor endeavors in the ministry may, by the blessing of God, be more useful now to those to whom they are new, than to those who have been so long used to them, and so constantly; with whom also I trust another hand may do more good, as mine did, by the grace of God, in the first seven years of my being there. And I have known many congregations from whom ministers have removed, and those to whom it has created the greatest uneasiness and discontent for the present, which yet have afterwards been so well settled beyond their own expectations under other ministers, that they have flourished even more than ever they had done before.

"9. Though the people at Chester are a most loving people, and many of them have had, and have, an exceeding value for me, and my ministry, yet I have not

been without my discouragements there, and those such as have tempted me to think that my work in that place has been in a great measure done; many that have been catechised with us, and many that have been long communicants with us, have left us, and very few have been added to us.

"10. Whereas I have been thought to have been useful in the country by my preaching, as God has enabled me in many places about; I have now reason to think, that though I should continue at Chester, I should be quite taken off from that part of my work, having found as I came up, and once before, that riding long journeys and preaching, brought an illness upon me which I was never till the last winter visited with, so that my service would be wholly confined within the walls of Chester; whereas here, by divine assistance, I might do a great deal of work of that kind without toil and peril.

"11. The congregation at Chester, though it cannot be expected they should consent to part with a minister they have so long had a satisfaction in, yet they have been pleased, under their hands, to leave it to my own conscience and affection. Now as to my own conscience, upon a long and serious consideration of the matter, (and if I know my own heart an impartial one,) and after many prayers to God for direction, I am fully satisfied that I may *lawfully* remove, and that there is a prospect of my being more useful if I do remove, and therefore it is *expedient* that I should; and as to my affections, though they are very strong towards Chester, yet I think they ought to be overruled by my judgment."

Another anniversary of his birth-day now arrived, but the record makes no allusion to the situation in which he had placed himself. His mind seems to have been absorbed by the flight of time, and the nearer approach of eternity.

"Oct. 18, 1711. I have now finished my seventh climacteric year, in which I have first felt the pain of the gravel and the stone, by which it is easy for me to discern that death is working in my body; for this dis-

ease is death begun; perhaps in a little time it will be death itself. The will of the Lord be done; only let patience have its perfect work. I enter now upon the jubilee of my life, my fiftieth year; the *term* of life approaches; may I be fitter for eternal life."

It must, however, be remarked, before quitting this part of the narrative, that, notwithstanding the testimony which was borne to the congregation at Chester—that they were pleased "under their hands," to leave the affair to Mr. Henry's own conscience and affection—after his determination was known, the diary shows how much that was painful he had to endure, where he had expected different and better treatment. Indeed, between the anger and incivility of some, and the affectionate regards of others, his distress became singularly pungent, and his aspirations for meekness and guidance uncommonly affecting.

At the same time, it is only just to observe, that the vexations he suffered, and to which, at this time, he so often and so feelingly refers, may have been, and probably were, occasioned, at least in part, by the vacillating state of his own mind. He endeavored, it is true, to *conceal* his feelings; and he thought, no doubt, with success; but quick-sighted observers would naturally, under such circumstances, perceive some sure indications, both of his own emotions and indecision; and such a discovery, in proportion to its clearness, would operate in many cases, so as to excite and strengthen the irritability and annoyance which his expressed determination had awakened. But whether that were so or not, there is abundant evidence throughout his papers, that, notwithstanding his judicious efforts to arrrive at a right conclusion; and notwithstanding his deliberate, and, as we have seen, written resolutions in favor of settling at Hackney, his hesitation was very considerable, and his perplexity to the last far greater than, from so vigorous and energetic a mind might have been expected. "I have, upon my kness," are his words at the end of the year, 1711—"I have, upon my knees, in secret ac-

knowledged to the Lord that I am in distress, in a great strait. I cannot get clear from Chester; or if I could, cannot persuade myself cheerfully to go. I cannot get clear from Hackney, or if I could, I cannot persuade *uxorem meam* cheerfully to stay."

And this is only a specimen of other, and very numerous memorials. Even the day before his removal to Hackney, which was the sabbath, he writes, in reference to himself and his hearers,—"A very sad day. O that by the sadness of their countenances and mine, our hearts may be made better. I expounded the last chapters of Joshua and Matthew; and preached from 1 Thess. iv. 18. '*Comfort one another.*' "I see," he adds, "I have been very unkind to the congregation, who love me too well." When he reached his new abode, he vented his anguish in such sighs as these; "Lord, am I in my way; I look back with sorrow for leaving Chester; I look forward with fear, but unto thee I look up."

CHAPTER X.

An account of the Discharge of his Ministry at Chester, embracing the whole period of the foregoing narrative between the year 1687, and the year 1712.

HAVING thus traced Mr. Henry's history to that important æra in it when he left Chester, a distinct exhibition of his ministerial course during his abode in that city, shall be attempted before we proceed further. Much instruction will thus be derived from his exemplary conduct; his very spirit and manners will be brought under review: and it will be sufficiently apparent why it was that so much earnest desire prevailed in other churches, and among not a few of his more distinguished brethren, to secure his services in a sphere of labor, wider and more inviting than at Chester.

On the Lord's-day, Mr. Henry met his congregation at nine o'clock, and commenced the services by singing the 100th Psalm. Praise was succeeded, for a few minutes, by prayer; he then read and expounded part of the Old Testament, proceeding regularly from the book of Genesis. Having sung another Psalm, about half an hour was devoted to intercession; The sermon followed, and usually occupied about an hour; he again prayed, and after singing, commonly the 117th Psalm, the benediction was pronounced.

The same order was observed in the afternoon, only he then expounded with like regularity, a part of the *New* Testament, and, at the close of the worship, sung either the 134th or some part of the 136th Psalm.

Such, on the sabbath, was Mr. Henry's habitual employment. In singing he used David's Psalms, or sacred hymns, of which (Dr. Watts' not being then published) he compiled a suitable and arranged collection. He preferred *scriptural* psalms and hymns, to those which are wholly of human composition; the latter being generally liable to this exception, that the fancy is too high, and the matter too low; and sometimes such as a wise and good man may not be able, with entire satisfaction, to offer up as a sacrifice to God.

In the work of praise he greatly delighted. It is congenial with devout sensibility, and was eminently suited to his lively and thankful temper. Having, when young, heard his excellent father say, "that our praying-days should be praising-days; that whatever the cup is, we should take notice of the mixtures," he never forgot it. And he, sometimes, devoutly observed, that "a life of praise and a life of usefulness is a true *angelical* life."

In the exercise of public and social prayer, Mr. Henry was almost unrivalled. There was no pompous finery; no abstruse and complex elaboration; no disgusting familiarity; no personal reproofs or compliments; no vain repetitions; no preaching. He *prayed*, and his style was reverent, humble, simple and devout. By impressive comprehensiveness; by the happiest adapta-

tion of his petitions to circumstances; and, by peculiar fervency of manner, he successfully stimulated his fellow-worshippers. His habits evinced the truth of his recorded experience, that "*warm* devotions contribute much to communion with God." And when, in the abundance of his zeal for "gospel worship," he would say, as he sometimes did,—"We should be in it *as* the angels, who are seraphim—burners"—his own example beautified and confirmed the observation.

In supplication for mercy, Mr. Henry was very earnest and particular; pleading the name, and sufferings, and mediation of the Lord Jesus Christ, for pardon and peace. He was large and full in praying for grace, and used to mention the particular graces of the Holy Spirit,—as faith, love, hope, patience, zeal, delight in God; earnestly begging that these might be truly wrought in all, and might be preserved, exercised, increased, and evidenced to the divine glory.

Some have thought the use of the Lord's prayer best avoided. They conceive it to have been taught the disciples as members of the Jewish church, and adopted only to the time of waiting for Messiah's kingdom. And when it is considered that the disciples, before the Saviour died, were instructed to pray in his *name*, and that the form in question does not occur either in the Acts of the Apostles or the Epistles, it must be admitted, that the sentiment has considerable countenance. Others advocate its adoption in secret only, and alone; resting the opinion upon the command, "When *thou* prayest, enter into thy closet and pray." But Mr. Henry, like his venerable progenitor, approved and used it, as a proper form, as well in public as in private. By so doing, nevertheless, he incurred censure, and added to the instances, already numberless, that even men of sense and piety, in zeal for a particular opinion, may be lamentably deficient both in charity and expansion. "I wrote," he says, "to Mr. Farrington, why he should not be offended at my using the Lord's prayer."

The expounding of Holy Scripture, an ancient and in-

valuable custom, uniformly formed, on the sabbath, a part of Mr. Henry's public services in the evening as well as the morning; and, during his abode at Chester, he explained to his congregation, more than once, the whole of the sacred oracles. How impressively this duty was performed, the Commentary is a perpetual testimony; nor will any reader, who is happy enough to be acquainted with that matchless publication, wonder, that those who first, and gladly, received those services, were remarkable, like the noble Bereans, for their scriptural knowledge.

It conduced to Mr. Henry's ministerial proficiency, that the thoughts he cherished of the great work to which he was devoted, were just and elevated; and, therefore, in some degree at least, proportioned to its magnitude. It was never, through his instrumentality, degraded, for a moment, by any unhallowed associations, either of worldly emolument, or mere external respectability; still less of ease and sloth. Keeping the *design* of the institution continually in view, he magnified his office; and seeking, as a necessary consequence, with a steady and exclusive aim, the edification, and, by sound conversion, the increase of the body of Christ, "the best gifts" were habitually, and with instructive and persevering earnestness, "coveted." "I endeavoured," are his words when reviewing a sacramental opportunity, "to wrestle this day with God in secret and at his table, for two things, (and, oh! that I might prevail,) the heart of the upright and the tongue of the learned." "I would," says he, "*excel* in my work."

The sincerity of those aspirations was happily demonstrated by unremitting preparation for the pulpit. To that leading object every other was subordinate. All he read, and all he saw, as well as the things he heard, were regarded by him with less or with more attention, as they bore upon *that*. Nothing crude, or indigested, found its way, through his agency, into the solemn assembly.

Upon the Scriptures he bestowed his chief and profoundest attention; he studied his sermons with vast dili-

gence and care; and wrote them, also, at considerable length: generally eight very crowded duodecimo pages. Some advices, yet extant, addressed to ministers, well exemplify this part of his character; and, by the absence of any mention of *writing*, they show a laudable freedom from dogmatism and intrusiveness, as to his own particular modes. He wisely judged, that matters of mere convenience or taste are best left to the discretion and habits of mankind. So that sermons *were* well studied, it was not, in his apprehension, material, whether the process was carried on with a pen, or without one; in the closet, in a garden, in the fields, or elsewhere.

"Take heed of growing *remiss* in your work. Take pains while you live. Think not, that after a while you may relax and go over your old stock. The Scriptures still affords new things, to those who search them. Continue searching. How can you expect God's blessings, or your people's observance, if you are careless? Be studious not to offer that which costs nothing. Take pains that you may find out acceptable words. Let all your performances smell of the lamp. This will engage the attention of your people. *Feed* the flock of God which is among you. Feed the ignorant with knowledge, the careless with admonition, the wandering with direction, and the mourning with comfort."

In the pulpit it was that Mr. Henry's talents shone with their fullest brilliance. Nor did any "odd or affected tones," or any violent and unseemly agitations, cast over them, as is sometimes the case, the least shade. Like Bishop Earle's "Grave Divine," he beat upon his text, not the cushion. In addition to a fascinating manner, his imagination, at all times excursive and vigorous, furnished such a combination of ingenious biblical illustration, as to place divine truth in a vivid and striking light; and himself also, as a preacher, upon the very pinnacle of popularity;* he was often attended by persons of the highest respectability. Hence, we find him

* See Dr. Williams's Funeral Sermon for Mr. Henry, p. 32. ct. 1714.

furnishing a copy of his sermon notes on Job xviii. 4.—"Shall the earth be forsaken?" "At the request of my Lord James Russell's lady." And recording, elsewhere, at a time when he was in London, that the Countess of Oxford was at the morning lecture.*

In Mr. Henry's younger years, especially, the vehemency of his affections both in prayer and preaching, were such as occasionally at least, to transport not himself only, but his auditory also, into tears.

"You think," he said, on one occasion, "we are *too* earnest with you to leave your sins and accept of Christ; but when you come to die, you will see the meaning of it. We see death at your backs."

Notwithstanding the masterly and striking specimens of his discourses, already in print, a single extract, illustrative of the heart-searching and awakening style in which he indulged, shall be here adduced. It is taken from one of his ordinary sermons, and will remind many readers of the impassioned and fervid eloquence of Baxter; if not of the address and ardor of the Apostle Paul.†

"It is no time to daily and trifle, and speak softly, when precious souls lie at stake, and their eternal condition is so nearly concerned. We cannot *but* speak the things which we have seen and heard. Knowing the terror of the Lord, we persuade men. The blood of your souls would lie at our door, if we should *not* give you warning. What shall I say to startle you? That I am sure which is weighty enough, though neither new nor

* Diary, Orig. MS. July 20, 1711. In the Life and Errors of John Dunton, vol. ii. pp. 726, 727, ed. 1818, may be seen a strong and disinterested, though somewhat rugged, testimony to Mr. Henry's pulpit fame.

† Mr. Henry's admiration of the Apostle Paul was very strongly marked. In one sermon, that concerning "the right management of friendly visits," he styles him,—"Blessed Paul, the Prime Minister of State in Christ's kingdom."—"The greatest favorite of heaven, and the greatest blessing that (for aught I know) ever any mere man was"—the "prince and pattern of preachers." Misc. Works. pp. 407, 409.

unheard of: nothing that is surprising; and, therefore, the less likely to *be* startling; shall I tell you.

"1. That the God with whom we have to do, is a holy, righteous, all-seeing God. That which makes sinners secure is their mistake concerning this. They think of the Almighty as if he were easily imposed upon, altogether such an one as themselves. Thus, they cheat themselves. But be not deceived. Know that God's eye is always upon you. He is acquainted with your secret sins. He hates every sin; and to all who are impenitent he 'is a consuming fire.' He is too wise to be deceived. He is true to his threatnings.

"2. That you have precious and immortal souls within you, which must shortly appear before God in judgment, to be determined by a righteous doom to an unchangeable condition. You have a jewel in your hands of inestimable value. It is thy *soul*, man, thy precious soul, that is concerned. It is not a trifle, or a thing of nought, but thy *own* soul, which should be dear to thee. Thou hast but one, and once lost, it is irrecoverably lost. The gain of all the world cannot compensate it. This soul, at the best, is in a very hazardous state. It lies at stake. It is in great danger. Thou art on a trial for thy life.

"3. That if you live and die in a graceless, unsanctified state, as sure as God is in heaven, you will be to all eternity in the lowest hell. Though you make never so great a profession; though you attain never so high a reputation among men; though you prophesy in Christ's name; though you excel in gifts; though you aboud in usefulness; yet all this, without a living principle of grace in your hearts, will never bring you to heaven. And believe it Sirs, grace and holiness are quite other things than what the world takes them to be. Religion consists in humility and self-denial, and the reigning love of God, and contempt of the world. He is the Christian, who is one inwardly.

"4. That there are thousands in hell who, when alive in the world, thought themselves as safe, and in as good

a condition, as you do. Multitudes have been deceived with counters for gold—have thought they were rich, when they were not so. There is a generation of such. We have reason, then, to be jealous of a cheat in that in which so many have been cheated before us. This should startle us. Take heed lest, while you sleep as others did, you perish as they did. How secure was the rich man in the midst of *his* prosperity. But God called him a fool.

"5. That the unsanctified heart may have a great deal of peace, while yet it is the devil's palace; and while he, as a strong man armed, keepeth it. It would startle you to think of belonging to the devil, of being under his power, of being led captive by him, of being set on by him, of having him to work in you. You would startle, if the devil were to appear to you. Why, he is really working in the children of disobedience, as if he appeared to them. When you are going on in a sinful way, and yet you shall have peace, it is the devil that tells you so; you *are* in the midst of enemies.

"6. That while you are asleep in carnal security your damnation slumbereth not. The Judge stands before the door. Death is at hand, perhaps within a few days, a few hours, of you. You have no lease of your lives. You would startle at it, though you put far off the evil day, if I could assure you that you should live but one year; and will it not awaken you, that I cannot assure you, nor can you assure yourselves, that you shall live a day! The veil of flesh is easily and quickly rent, and then appears the awful scene of eternity: eternity. Do not you see many around you, as likely to live as yourselves snatched away? How startling was the declaration—*this night* shall thy soul be required of thee! A criminal who is condemned to die to-morrow, cannot forget it. It fills him eating, drinking, sleeping. And can we forget the amazing doom, the amazing sight, the amazing gulf, that we are just upon the brink of, just ready to step into?

"7. That as the tree falls, so it lies, and so it is like

to lie, to eternity. As death leaves us, judgment finds us. The doom is irreversible, the sentence irrevocable, the condition on the other side death unchangeable. A gulf will be fixed. It is too late to repent in the grave. Up and bestir yourselves, for you have only a little inch of time in which to *be* doing.

"But let me direct you. When a man asleep is roused a *little*, he is, in some measure, capable of advice. Know then, generally, what you must do. Sleep no longer. Be secure no longer.

"1. Suspect yourselves as to your spiritual state; self-suspicion is the first step towards awakening. What if, after all, my faith *should* be but fancy, my hope presumption? What reason have I to be so very confident? May *I* not be deceived? Many who eat bread with Christ yet lift up the heel against him. The disciples, when our Lord intimated that one of *them* should betray him, began to say unto him, one by one,—Is it I? Do not, in a matter of such great importance, always take things upon trust.

"2. See and be convinced, of the miserable state you are in, while out of Christ. You are not the more safe for being secure. Look about you, Sirs, consider, as men do who are newly awakened, *where* you are. See yourselves wretched and miserable children of wrath. Be sensible of the guilt of sin, that lies upon you, of the power of sin that rules in you. You are under the power of Satan. You are exposed to the curse of God. There is but one life between thee and hell. And is this a condition fit for man to *sleep* in?

"3. Stir up yourselves to a due concern about your souls, and your eternal welfare. 'If you will inquire, inquire ye.' Inquire as they did when awake, who are mentioned by the prophet Micah.—'Wherewith shall I come before the Lord?' Inquire as those new converts, in the Acts of the Apostles,—Men and brethren what shall we do? Inquire as the jailor did,—Sirs, what must I do to be *saved?* There begins to be some hope of people when they look about them as men concerned. Here

I am now, but where must I be to *eternity?* If I should die to-night, and go to judgment, what would become of my precious *soul?* That is the holy fear which is the beginning of wisdom.

"Seek unto Jesus Christ for life and light. Christ shall give thee light. We must go to him by an active faith; consent to the gospel proposal of salvation by him. Say,—Whither shall I go but to Christ? Sense of danger should drive us to him with all speed. We are never truly awake and up, till, by faith, we have 'put on the Lord Jesus Christ.'

"4. Set yourselves with all diligence, to do the work you were sent into the world about. Awake to righteousness. Up and be doing. Your work is great; your journey long; your enemies many; oppositions powerful; strength small; time short and uncertain. Son, go work *to-day* in the vineyard. Dost thou not see how it is grown over with thorns?

"5. Strike while the iron is hot. Take heed of delays. Those have ruined thousands. 'Yet a little sleep,' said the ancient slumberers. Men are roused and disturbed a little, but they only turn and go to sleep again, and so become conviction-proof; can sleep in the midst of a thousand *calls.* Take heed of putting by conviction. It is bad freezing again after a thaw. Let not *this* call be lost after all the rest. What effect will it have I know not, but I have delivered my soul."

When about twenty-six years of age, Mr. Henry's bodily health was considerably affected; and he was laid aside by indisposition, attributed entirely to inordinate excitement and exertion. A letter, written to him at that season, by his excellent father, yet remains, to furnish a curious relic of the times, and to convey instruction which may not, at this day, be without its use.

"Surely you should be careful of yourself, for prayers ought to be seconded with endeavors. I do not mean that you should spare yourself in the sense in which the Satan spoke in Peter, for I see our opportunities passing away; and I cannot say, whatever others think, that you

do too much; you should abate but one thing, which I gave you hint of when with you, and I again mind you of; and that is, in the loose you take in your earnestness, keep the reins upon it, and let it neither run too far nor last too long; for I have myself, by experience, found some prejudice by it, especially in my sight. And another thing, as to your health, is, that being subject to fevers, as you are, I think you should not, when you are warmed with preaching, either drink small beer, which is an error on the one hand, or sack, which is commonly offered, on the other; but both together, not a full draught, but a little at a time; by degrees; and a little warmed, not hot; which I find doth best, and I believe so will you."

But if Mr. Henry became more temperate, he did not either chill or freeze. His feelings and earnestness were, perhaps, better regulated, but they were not destroyed. In his Diary for Sept. 10, 1699, when in his 38th year, he thus writes, "I preached of God the chief good, from Ps. lxxiii. 25. Whom have I in heaven but thee; and there is none upon earth that I desire besides thee. I had some enlargement of affections, and I find some prejudice to my bodily strength by my over earnestness, but I cannot help it; for I believe the things I speak to be true and great, and I would be in my work as one in earnest."

This fervent manner of preaching he continued to the end of his life.

Nor was he less remarkable for *variety* in his ministrations. Loving to give scripture (the statement is his own) "its full latitude," he took, in the choice of his subjects, a wide range, and studiously presented religious truth in its connexions and its tendencies.* He ever listened to the "voice which speaketh from heaven," —whether addressed by the visible creation, the beauties of natural scenery, the discoveries of science, the thunders and the lightnings of Mount Sinai, or that over-

* See Note F.

whelming exhibition of mercy, which proclaims to apostate and perishing transgressors, the "redemption that is in Christ Jesus,"—and thus his views became large and comprehensive.

It was the practice of many "ancient worthies," a subject for the pulpit being chosen, to pursue it, week after week, from the *same* text. But Mr. Henry preferred employing *different* texts for the discussion of even the same general truth; an improvement well adapted to relieve preachers and hearers from that wearisome insipidity which is inseparable from continued iteration.

At the same time, it is only just to observe, that in the discourses of the more remote puritans and nonconformists, and not a few prelates, who often indulged the habit thus checked, there was such a developement of the economy of redemption, and such a constant reference to the Saviour, as to cast a veil over a multitude of defects, however palpable; and to give to their sermons, also, as to those of the Apostles, an unparalleled, yea, by divine influence, an irresistible charm. And since no other theme can excite so powerfully, if at all, *devotional* ardor, as a vivid impression of this one grand truth,—that Christ was "delivered for our offences, and was raised again for our justification;" is it wonderful that to Mr. Henry, as to the venerable men above referred to, it was "most pleasant" to be preaching Christ? that then, to borrow his own phrase, he was most in his element? Well did he observe, when expatiating upon the subject, that, although "the Scriptures are the circumference of faith, the rounds of which it walks, and every point of which compass it toucheth; yet, the centre of it is Christ. *That* is the polar star on which it resteth."

Next to the pattern exhibited at Broad Oak, nothing, it is probable, served more to increase his attachment to this style of preaching, or more conduced to his distinction and usefulness in the church, than his intimacy with the Rev. Francis Tallents. The name of Mr. Tallents has been mentioned before; it is well known; and it is not too much to affirm, that he was equally eminent for

his learning, his wisdom, his moderation, and his piety. To the youthful prophets around him he was a father. Though far advanced in years he cultivated their friendship; he actually observed their public performances; he discovered a lively interest in their respectability and success; and, mingling with counsels and rebukes, the most affectionate kindness, he secured their attention and esteem.

The nature and effects of that intercourse are well evinced in the two following letters; they were both addressed to Mr. Tallents by Mr. Henry; nor is it easy to say upon which party they confer most honor:—

"*July* 21, 1694.

"Dear and honored Sir,

"I am greatly obliged to you, not only for your very quickening words, when I was with you, but for your very quickening lines, which you sent after me. I reckon, when I come to Salop, it is, as the old puritans went to Dedham,* to fetch fire. I desire to bless my God for any influences of grace and comfort which I have often experienced through you, and I am ashamed that the impressions thereof have been no more strong and lasting. I thank you for the hint you give me to speak more of the doctrine of God's election, and free grace, which I shall endeavor to observe. It refresheth me to think that there are any of those whom I am called to speak to in God's name, whom I trust the Lord *hath* 'loved with an everlasting love;' and though there are so many who do not believe our report, yet there are *some* to whom 'the arm of the Lord' shall be more and more 'revealed.' By an effectual choice he hath wonderfully and graciously secured the glory of his Son; the happiness of a remnant of his creatures; and, in subordina-

* The residence of the celebrated and Reverend John Rogers. See Brook's Lives of the Puritans, vol. ii. p. 241. And also the Life of the Reverend J. Angier. O. Heywood's Works, vol. i. p. 521.

tion to these, the comfort of his poor ministers. In my Master's work I am but of yesterday, yet I find that there is not now that encouraging success which there was at the first opening of the present door of opportunity, which makes me ready to ask sometimes, 'Is the Lord among us, or is he not?' But, surely, he is, and in more ways than one is doing his own work. I have read with satisfaction, what you direct me to in Turretine,* and return you many thanks for your hint in that matter. I beg your prayers for me, that the Lord, when I preach, will lead me into the mystery of the riches of free grace for conviction and direction. I endeavor to do it as a mean by which free grace usually works its own work; but I desire to wind up all in the glory of God; 'not unto us, O Lord, not unto us, but to thy name be the glory.' I beg the continuance of your prayers, and when you can spare a little time, a line or two from you will be very much a refreshment to

"Your most affectionate and obedient,
"Son in the Lord,
"MATTHEW HENRY."

"*For Mr. Francis Tallents, Minister of the gospel at Salop, these.*

"*Broad Oak, Oct.* 29, 1695.

"Dear and honored Sir,

"I desire to be thankful to God for your love to me, and your kind letters. Yours which I met with here, at Broad Oak, hath in it very quickening and refreshing memorandums of our dear Lord Jesus Christ, whom we should think more of, and live more upon, did we remember that he is the head of our religion. I have found comfort and satisfaction in preaching some sermons lately, though in much weakness, concerning the mediation of Jesus Christ; and our coming to the Father, as a Father, in every thing we have to do with him, by Jesus

* See Dr. Williams's Christian Preacher, p. 440. ed. 1809.

Christ—'the new and living way;' through which we 'enter into the holiest,' and heaven is made familiar to us. I desire you, when you put up a petition for me, it may be this—that I may be a true minister of Jesus Christ; not only appointed by him, but affected with his love; acquainted with the mystery of it; and an instrument to bring others acquainted with it, &c. &c. I rest your obedient son in the common faith.

"MAT. HENRY."

Mr. Henry's aim in his ministry, was not to conceal or palliate the guilt and extent of human depravity; nor to disprove or explain away the necessity of divine influence in saving sinners; but he labored to confirm those fundamental truths, and to lay open the secrets of the heart, in order that his hearers might be convinced of sin, of righteousness, and judgment. He then invariably conducted them to Calvary. There he delighted to linger, urging them individually to behold the Lamb of God. And so unanswerably did he press the obligations of sinners to believe, as to leave all who remained obstinate and impenitent, without excuse. "I do not stand here," he would say, "to mock you with an uncertainty, or to trifle with you about an indifferent thing: but in the name of Christ, my Master, to make a serious offer to you of life and salvation, upon the terms of faith and repentance."

Whatever their diversity of thought, or subject, or attainments, he urged upon his brethren, without exception, a like course. "Let Jesus Christ," said he, "be all in all. Study Christ; preach Christ; live Christ."

Both by his advice and example, he recommended that uniform regard to simplicity and plainness of speech, which constitutes one of the main excellences of a public instructor. It would be a mistake, nevertheless, to suppose that he encouraged vulgarity, and coarseness, or any destitution of that which is ornamental and attractive; the use he advised of the language of inspira-

tion is conclusive against such a sentiment. With him plainness stood in opposition to all that is unintelligible and ambiguous, or veiled, or obscure.

"Let your performances," said he, "be plain and *scriptural.* Choose for your pulpit subjects the plainest and most needful truths: and endeavor to make them plainer. Be serious in the delivery. Affect not fine words, but words which the Holy Ghost teaches; that is, sound speech which cannot be condemned. Enticing words of man's wisdom debase your matter. Gold needs not to be painted. Scripture expressions are what people are used to, and will remember. Consider the lambs of the flock. You must take them along with you. Do not over-drive them, by being over-long, or over-fine."

Unlike those divines who have been designated "fugitive," because, as cowards, they run away from their text,—Mr. Henry adhered, with admirable closeness, to the passage he professed to explain; neither, on one hand, pressing into its service foreign or irrelevant truths, and still less far-fetched inventions; nor, on the other, evading any topic to which he was naturally led. Although, after years of pulpit service, he could and did, say to his assembled congregation—"That which I have *mainly* insisted upon is turning to God, and walking with God;" yet he could also affirm, in connexion with that solemn appeal, that he had not shunned to declare the whole of God's counsel. Into what path soever his text directed him there he walked; unshackled by human authority, and fearless of consequences.

When urging the performance of Christian duties, he endeavored to furnish the necessary "rules and directions in the express words of scripture."

In like manner he sometimes illustrated important truths by "scripture allusions." One instance may suffice. After exposing the nature and evils of carnal security, he has pointed out its *danger.* "We are in danger by it of having our hair cut; that is, of losing our strength—as Samson when he slept in Delilah's lap.*

* Judges xvi. 19.

Security is weakening; it weakens our resistance of temptation, and our performance of duty. We are in danger by it of having tares in our hearts, as they were in the cornfield while men slept.* Corruptions prevail and get head while we are secure, and off our watch.—We are in danger by it of being robbed of our spear and cruse of water, as Saul was when he slept.† When secure we lose our defence, and our comfort, and so lie exposed and disquieted. We are in danger by it of being nailed to the earth, as Sisera was when he slept in Jael's tent;‡ of *minding* earthly things; of having head and heart *fixed* to the world. The rich fool was thus nailed to the earth, and he counted upon goods laid up for many years. We can never reach heaven while we are fastened to the earth.—We are in danger by it of being given up to sleep, as the disciples were in the garden.|| "Sleep on now." It is a dismal thing to be let alone in carnal security. We are in danger of sinking into destruction. Jonah was, when he slept in the storm.§ Security has slain its ten thousands, who have gone sleeping to hell. And what is hell? but to lie for ever under the power of that soul-sinking word—Depart from me—with a gulf fixed to cut off all access."

The slightest attention to the subject will convince the reader how studiously Mr. Henry adapted his sermons to the promotion of the true faith, and knowledge, and practice of the gospel. Not, it is observable, by noisy declamation, or elaborate argument; but by opening to men the Scriptures.

Not only did he never state the erroneous opinion of others, for the display of his own skill in refuting them; but useless criticisms and controversy he carefully avoided; indeed, such preaching as tended rather to puzzle, and amuse, than to instruct, and edify, and save, was by him uniformly discountenanced.

"Take heed," he counselled, "of affecting novelties in religion, lest you fall into vanities, or worse. Ask for

* Matt. xiii. 25. † 1 Sam. xxvi. 12. ‡ Judges iv. 21.
§ Matt. xxvi. 45. || Jonah i. 5.

the *old* way; keep to the faith once delivered to the saints; keep the *proportion* of faith. Take heed to your doctrine—that it jostle not out of God's grace, nor man's duty: but take both together. Arminianism makes grace a servant to man's goodness. Antinomianism makes it a servant of man's badness."

To render his addresses the more appropriate, he was frequent in pastoral visits, and took a lively interest in the circumstances of his flock. At an ordination, he thus commended the same habit. "Be familiar with your people, not high or strange. Converse with them for their good. Acquaint yourselves with the state of their souls; their temptations, their infirmities. You will then know the better how to preach to them. Your flock being volunteers, you may be the more encouraged in dealing with them, and—encourage them to ask you questions about their souls."

Nothing in Mr. Henry's spiritual vision appears to have been either diseased or distorted. While doctrines, instead of being asserted as with oracular authority, were proved by well-selected and convincing arguments, the duties of genuine Christians were unanswerably enforced, and their privileges and enjoyments illustrated with singular ingenuity, and the most captivating eloquence. In the whole and every part of the system of revelation, he traced not only the operations of astonishing wisdom, but a tendency the most pure and holy. "Some truths," said he, "are plain and easy; others are more deep and mysterious; but all are designed to fructify the holy land, and to 'make glad the city of God.' It is but a half Christianity that rests in the acts of devotion; it is not an entire Christianity that is not honest as well as godly. Without this the profession of religion will be looked upon as a pretence; a seeming religion, which is vain."

Hence his sermons, whatever was the subject, were uniformly practical; and the morals he taught, being founded, like those of the New Testament, upon the doctrines which are according to godliness, ever left at

an immeasurable distance the purest ethics of heathenism, and the most admired dissertations of a fashionable theology. "The very life and soul of religion consists," he would say, "in a conscientious regard to Jesus Christ: *that* Christianizeth morality, and turns moral virtue into evangelical holiness."

Adverting in his diary to a course of sermons, then in progress, he says, "I preached from 2 Cor. i. 20. and entered upon the subject of the divine promises, while the stated sabbath-subject is the divine law, that we may press holiness and comfort together."

"Duty and comfort," he sometimes remarked, "go abreast, neither are to be neglected. Many are *willing* to separate them. They love, with Ephraim, to tread out the corn; but not, with Judah, to plough, and with Jacob, to break the clods.* They love to hear of comforts; those are smooth things; but not to hear of duty. What, however, God has joined, let us not think to separate. Those who would reap in glory, *must* sow in duty. Justification is to be tried by sanctification. They are evermore concomitants."

The character of Mr. Henry's preaching was, in short, any thing rather than what Dr. South styled "gilding the apprehension, and playing upon the surface of the heart." It was pointed, discriminating, and applicatory. Instead of dealing in useless generalization, his sermons were fashioned after inspired examples; and abounded, as we have seen, in close and pungent address, directed at once, but with admirable prudence, tenderness, and skill, to the understanding and the conscience of every hearer. Advising others, on one occasion, to *distinguish* in their preaching, that they might neither strengthen the hands of the wicked, nor make the hearts of the righteous sad, he remarked it as a "reigning sign of hypocrisy, when the heart cannot endure a searching ministry; when the ministry of the prophets torments."

It was simply from an earnest desire to be useful in

* Hosea x. 11.

saving souls, that Mr. Henry was induced at any time to adopt such a style of address as was calculated to *alarm*. Like his venerable father, he could look at his hearers and say, without the fear of contradiction,—"I love to be the messenger of *good* tidings; my temper and spirit is to encourage poor sinners to come, and repent." Nevertheless, as a faithful watchman, he felt it his duty to "warn" men of their danger. "We have no other way" said he, "of delivering our souls, but by telling 'the wicked man' that *he* shall surely *die;* that is, be eternally miserable in the world to come. Nor is this legal preaching; for Christ so preached very often. The scriptures which speak of hell, are mostly to be found in the New Testament. 'He that believes not shall be damned,' is part of the *gospel* which we are commissioned to preach."

Still, as has been already hinted, Mr. Henry, so far from slighting the claims of believers, delighted to minister to *their* comfort. To *them* he unfolded the "precious promises," and exhibited the inconceivable recompence. He reminded *them* that "spiritual life is eternal life begun; that present light and love are the beginnings of eternal light and love; that the citizenship of the saints is now in heaven; that although as yet grace be like the smoking flax, yet that there is a spark, and it will shortly blow up into a flame."

Ample as was the classification before noticed, he did not confine himself to it. He considered the improvement of providential occurrences, both merciful and afflictive, and whether of a general or more local nature, essential to making "full proof of his ministry." He, therefore frequently delivered sermons of a miscellaneous character; adapted especially to the young; the seasons of the year; and the various exercises of mourning and joy, which to a vigilant pastor, present some of the finest opportunities of effective ministration. The command—"be instant in season and out of season" is charged, he observed, "with great solemnity. And is it not" said he,

"in *season* when persons are in affliction? An interpreter will then be one of a thousand."

In addition to his ordinary engagements on the Lord's day, Mr. Henry maintained a weekly lecture on Thursday. At those seasons he preached a course of sermons on 1 Cor. vii. 29, 30, 31. 1 Cor. xiii. Heb. xi. and Hos. xiv.; and afterwards on scripture questions; which latter series occupied no less than twenty years. On the lecture evening preceding his administration of the supper, he varied even *this* selection, and turned his meditations more directly towards the approaching solemnity. Among other themes, on which he then dwelt, may be mentioned the addresses made to the incarnate Redeemer; as—"Lord, if thou wilt thou canst make me clean," &c.—And the answers to those addresses, as—"I will; be thou clean," &c.

It is not certainly known whether the services referred to were attended by many, or comparatively by few. The probability, however, from the absence in Mr. Henry's diary of *complaint*, is, that his stimulating counsels were observed; and that no inconsiderable part of his congregation manifested a due regard to pastoral encouragement, and their own interests, by their habitual presence. The redemption of time, especially for religious exercises, formed a distinguishing feature of ancient nonconformity; and there is reason to conclude, that whenever a lecture, between the sabbaths, was accessible, whether at Chester, or in the vicinity, it was frequented by all within reach, who were pressing into the kingdom of God—unless they were lawfully hindered.

The diary of Mrs. Savage on such occasions, sometimes notices with visible pleasure, that there was "a full meeting." And after one of her accustomed records, another lecture being appointed the next day elsewhere and at some distance, she memorializes the attendance of some of her neighbors, and of her husband and herself, notwithstanding their extensive and weighty employments. Was such ardor discovered because the word of the Lord was more "precious" in those days than now?

Or, is the saying come to pass, which is written—"because iniquity shall abound, the love of many shall wax cold?"

"It is the will of God," said Mr. Henry, "that we should be diligent in our business *all* the days of the week, according as the duty of every day requires. But it is a corrupt and profane inference, that, therefore, we are *not*, on those days, to pray in our families, or hear sermons. In the six days we must do all our *work*. And is not serving God, and working out our salvation, *part* of our business? Have we not souls to work for, as well as bodies? As God must have his day out of every week, so he must have his hour out of every day. There is, as we may see in the 145th Psalm, a song not only for the sabbath-day, but for every day. We should spend as much for our souls in the week-days, as for our bodies on the sabbath."

On the first sabbath of every month Mr. Henry attended to the ordinance of the Lord's supper with the members of the church, in the public assembly.* He remarked, that among the Jews, the beginning of the month was esteemed sacred; and, although he did not consider the Jewish law as to the new moons still in force, yet, from general reasoning, he thought the conclusion a safe one, that whatsoever may be our divisions of time, it is always good to begin such divisions with God—seeking first his kingdom and its righteousness.

In the "breaking of bread," the emotions of love and praise which actuated his soul, were commonly so predominant, as to infuse into the whole service a character of sanctity and elevation, well adapted to beget corresponding affections in his fellow-communicants. "The table of the Lord was often to them as the mount of transfiguration—where they saw the King in his beauty and beheld the land that was afar off." And, although, in his diary, he sometimes complains of dulness at such hallowed seasons, it was seldom or never apparent to

* See Note G

others; and "I think," said Mr. Tong, "he had as little reason to complain as most men; but where there are ardent breathings after sinless perfection every defect will be sensibly felt and lamented." On one occasion, but whether sacramental or not does not appear, Mr. Henry remarked, "We have now the pleasure of ordinances; drops of joy: but in heaven we shall bathe ourselves in the ocean of delights; the joy will be spiritual, pure, and unmixed. At present joys are fading and transitory, like the crackling of thorns under a pot; but the joys of heaven will be still *flourishing*. The light of joy is an everlasting light, which is held too high to be blown out by any of the blasts of this lower region."

In the other New-Testament appointment, that of baptism, Mr. Henry did not less excel; and he so preferred its public administration, as seldom, unless the circumstances were extraordinary, to abandon that preference.* He baptized several of his own children; an act which some of his friends thought improper: but he advocated the practice; he contended that it was no less fit than for a minister to share in the commemorative elements which he dispensed to others. He availed himself of those occasions to evince the scriptural authority of infant baptism; he felicitously explained the nature and advantages of the institution in reference to children; and, without substituting similitude for argument, expressed his pleasure in the familiar illustration of his excellent father. That eminent divine likened the observance to the taking of a beneficial lease for a child while in the cradle, and putting his life into it.

In the very valuable treatise which has already been mentioned, Mr. Henry bears that ordinance, as observed by pædobaptists, the following interesting testimony; "I cannot but take occasion to express my gratitude to God for *my* infant baptism: not only as it was an early admission into the visible body of Christ, but as it furnished my pious parents with a good argument (and,

* And see his Treatise on Baptism, p. 148. duod. 1783.

I trust, through grace a prevailing argument) for an early dedication of my ownself to God in my childhood. If God has wrought any good work upon my soul, I desire, with humble thankfulness, to acknowledge the moral influence of my infant baptism upon it."

To many who had not, in infancy, been partakers of the baptismal rite, according to the uniform practice of pædobaptist ministers, he administered it at an adult age. He embraced those opportunities specially to urge upon observers a practical improvement of the ordinance; a theme on which he greatly excelled.

The attention paid by Mr. Henry to the rising generation was exemplary, constant and attractive. For his own excitement, and the guidance of others also, he not unfrequently observed, that Peter was charged to feed the lambs, as well as the sheep.

It was ever a main object of his solicitude to promote, among his young friends, a spirit of seriousness *while* young. He thought no pains ill bestowed that conduced to give them a preference for "serious companions, serious books, and a serious ministry." "Nothing," said he, "fosters vanity, especially among the more refined part of mankind, more than vain books, idle plays, and foolish romances. Read, therefore, *serious* books; the book of the Scriptures is the most serious of all; and there are many others—such as Baxter's Call, Allein's Alarm, &c. Think of death, and judgment, and eternity. Some have said it would make any man serious to think awhile upon Matt. xvi. 26. "What is a man profited if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul."

For similar reasons he urgently pressed a habit of considerate thoughtfulness. *That* he described to be—"the laying of the heart and mind close to the things we know. It is looking *diligently*. It is," said he, "like a burning glass, which conveys the beams of divine truth to the soul in such a manner as to kindle in it a fire of devo-

tion. *Without* it we cannot, especially in a crowd of sensible objects, see Him who is invisible."

In addition to sermons often expressly preached to the young, some of which were printed, the work of catechizing was indefatigably performed every Saturday afternoon. The exercise commenced and ended with prayer. It usually occupied more than an hour, and was attended not only by the catechumens, but by others also, who, fondly anticipating the "holy rest of the sabbath on the morrow," esteemed the service a suitable preparation.*

His sermon "concerning the catechizing of youth," presents a detailed statement of his views. It contains not only a variety of important reasons in support of the service against cavillers, but many remarks and instructions deserving of the most serious attention; some of them entitled to praise for their sagacity; and all of them distinguished by their comprehension, their unaffected good will, and their special adaptation for usefulness.

The formulary which he commonly used on the occasion referred to, but without confining himself to it, was that of the Westminster Assembly. He divided the answers into several lesser propositions; explained them; supported them by suitable texts of scripture; and then deduced practical inferences. His Scripture Catechism, "in the method of the Assemblies," affords ample illustrations: and the course he pursued with such as were unequal to the engagement, is fully developed in a "Plain Catechism for Children," which was published by him at the desire of Mr. Chorlton of Manchester.

When any of those young persons of whom he had entertained hope grew vain and careless, he deeply lamented their state; and ceased not to pray to God that he would recover them out of the snare of the devil, before their hearts were hardened through the deceitfulness of sin.

*See Note H.

But in the labor of love, which has been noticed, it was Mr. Henry's happiness and honor to be remarkably successful, as well as persevering.

Like his admired father, he encouraged young people to renew their baptismal engagements by a public confession of the Saviour. When, therefore, he perceived in any of his catechumens, symptoms of thoughtfulness upon religious subjects, he specially noticed them, and as soon as there was "a competent number," conversed with them, severally and apart, upon their everlasting interests; afterwards, in the solemn assembly, he catechised them concerning the Lord's supper, by a form which he printed. He next appointed a day, in the week preceding the monthly sacrament, in which, before the congregation, he was their intercessor at the heavenly throne; a sermon was addressed to *them*; and the following sabbath they were welcomed to the Redeemer's table. Such, in his judgment, as in that of his father also, was the true confirmation, or transition into a state of adult, and complete, church-membership.

It will not escape observation, that the method pursued in admission to Christian fellowship, was that which was recognized by presbyterian, rather than congregational, churches. Mr. Henry, in common with the majority of his brethren at that period, considered the ordinances of Christ strictly as mysteries, of which his ministers are the exclusive stewards; and, therefore, that a trust, a dispensation, was committed to them; including in it a power so distinct from the church, as to vest in themselves the sole authority, both of accepting and rejecting professed Christians. Thus, addressing some of his younger brethren at an ordination, Mr. Henry remarked, that—"In admission to special ordinances *they* were intrusted with the keys." And then added the following necessary and judicious advice: "Be very cautious to avoid extremes; let not those who are grossly ignorant, or scandalous, be suffered to profane the holy things of the Lord,—yet, let not those be rejected who

are weak in the faith; and who, in small matters, differ from you."

Societies strictly congregational, however, regard the matter differently; and are of opinion that the *church*, and not the pastor only, is to receive members into communion; and, in like manner, to exclude such as walk disorderly. As *all* the saints in Rome were directed to "receive one another,"* so the faults of offenders are, after preparatory and prescribed measures, to be told to "the *church*," whose course in the case of continued obstinacy, is defined, by holy Scripture, with awful precision.†

Mr. Henry's attention to discipline, combined spiritual wisdom with holy zeal; from precipitation and supineness he stood equally remote. He could adopt the apostle's spirit-stirring appeal—"Who is weak, and I am not weak? Who is offended, and I burn not?"—without trespassing either upon faithfulness or tenderness. After hearing two sermons by Mr. Newcome, of Manchester, on 2 Tim. ii. 19. "Let every one that nameth the name of Christ, depart from iniquity," he prayed,—"The Lord do me good by these sermons. Professors have need of such cautions." And afterwards adds, "I expounded" such a day "Paul's farewell, Acts xx. O that I could follow his example, warning every one night and day with tears."

In reference to that which, perhaps, may be called the most difficult part of pastoral duty, he could never lose the impression of his father's sentiment. "Every time you see a brother sin, and forbear reproving him, would you be contented," said that upright and conscientious man, "that God should write *hatred* in his debt book?"

When evil reports concerning any of his flock needed attention, he "inquired diligently into the facts; he weighed every complaint, and every plea; and if the statement was proved, reproof was fully administered,

* Rom. i. 7. comp. with Rom. xiv. 1. and Rom. xv. 7.
† See Matt. xviii. 5—18.

but with the utmost affection. His object was not to indulge any angry feeling, but to reclaim the offender. "Brethren," said the chief of the apostles, "if a man be overtaken in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Notwithstanding signs of penitence, if the sin was open and scandalous, private rebuke was followed by suspension. That painful measure was resorted to on one occasion, in reference to three individuals; and, to increase the solemnity, Mr. Henry not only pronounced the sentence publicly, but accompanied it by a congregational fast.

When success crowned the means, he "thanked God, and took courage." But, when the discipline was unavailing; when the parties, through the pride of their hearts, outbraved censure, and persisted in iniquity; when, instead of judging themselves, and repenting of the evil, they indulged in the bitterness of malevolence, and willingly submitted to Satanic captivity; when, although nothing could be more remote from the fact, they denounced *him* as rigorous, uncharitable, and severe, his soul was deeply penetrated and cast down.

Having mentioned the sin of one in whom he had promised himself comfort, he adds, "Then said I, I have labored in vain, and spent my strength for nought." And again, "These things are a temptation to me to lay aside the pastoral charge, but I dare not. I cannot do it. My God will humble me. Let him that thinketh he standeth, or is thought by his friends to stand, take heed lest he fall. The Lord make it a warning to me and to us all."

It was remarked concerning some of the unhappy persons, who, hating reprehension, abandoned Mr. Henry's ministry, that they shared the fate of apostacy, and withered—temporally, as well as spiritually. They "stood, like pillars of salt," says Mr. Tong, "monuments of God's anger, and warnings to others to hear, and fear, and not do so wickedly."

The sick and afflicted were special objects of his attention; whether rich or poor; whether connected with the established church, (and he was often sent for to visit such,) or otherwise; or, whether they were strangers merely passing through the city. Nothing short of invincible necessity prevented his attendance when called for.

Nor indeed, did he wait for applications, By inquiring among his friends he "sought out" the afflicted; and when his prayers in the congregation were anonymously desired, he would publicly request the writers to furnish their names, not only that he might remember them the more appropriately, but that he might know how to render them other service also. In his diary he is almost daily to be traced, when at home, to the chambers of the sick and distressed, the sabbath not excepted; sometimes he visited four or five in a day; the names are commonly recorded, and brief mention is made, both of their state, and frame of mind; the event was not overlooked. And—if they *recovered*, he not only blessed God, but, by apt exhortations, reminded *them* of the vows and resolves which were past.

Nothing could more clearly evince his concern for, and attention to, the poor, than his prevailing and earnest anxiety that they might attain religious knowledge, and be themselves able to understand God's holy word. "It is sad," said he, "that to a Christian the inside and outside of a Bible should be the *same*." "How gladly," are his words in an address to his congregation, "how gladly would I help the meanest. I would undertake in one month's time, and less, to teach the most ignorant, all who will only give their minds to it, and without hindering you from your callings, fully to understand the principles of religion."

Mr. Henry was no encourager of an indiscriminate introduction of religious phraseology or experience. He nevertheless delighted in 'holy converse,' and he thought Christians not only too careless of social intercourse, but deficient in its management. "Discourse *together*," he

would say, "and discourse of the most quickening considerations. Christ often spake of *his* decease, even on the holy mount. Talk of sufferings, and clouds, and troubles. Make a bargain to rouse one another by reproofs and warnings. This was the way of the ancients, and it was a *good* way; it kindles and inflames gracious affections; it obligeth people to study the Scriptures, and good books, and especially their own hearts. I appeal to those who have been acquainted with it, whether it do not contribute very much to the growth of knowledge and grace. It is a duty much neglected. There is need" he adds "of a great deal of Christian prudence and wisdom in the management of the duty in question. Sometimes it is even perverted, and made the fuel of pride and contention, &c.: that, however, is not a reason why it should be *neglected*, but why it should be attended to with more care."

Of the conferences which have been mentioned, he observed two sorts; one more stated and solemn, and attended only by the young people. At that *he* always presided. Every thing which savored of angry debate or vain conceit, was hereby discountenanced. "Where envy and strife are," he would say, "there is not conference, but confusion." Substantial verities, and those only pertaining to the faith and practice of Christians, were selected for consideration; and the exercise invigorated the mind, regulated the conduct, and advanced the interests of godliness.

The other kind of conference was confined to persons more advanced in life. Those of Mr. Henry's congregation, who ranked as principals, or who were distinguished by their moral worth, or intellectual endowments, usually attended. They met more frequently than the juvenile party, and at each other's houses; where they partook of refreshment at the family table, and pursued conversation becoming the gospel. Their meetings terminated, as in apostolic days, with prayer. In these social, but retired scenes, Mr. Henry greatly delighted.

Feeling unrestrained, he gave full scope to his conversational powers; and, uniting to unaffected piety, and in an eminent degree,

"The scholar's learning with the courtier's ease."

every mind was captivated. It would be difficult to affirm which was predominant—the esteem or the admiration of his associates. One who knew him intimately remarked, that "no man was more serious in religion; no man more pleasant in conversation; no man more honest in every thing." And—Mr. Tong says, "he was the best companion in the world."

What can more satisfactorily evince the interest Mr. Henry took in the interviews just mentioned than the following brief memorial? It was penned in anticipation of the Lord's-supper. "That which I desire particularly to receive from the Lord at his table to-morrow, is wisdom for personal conference about matters of religion."

To the proof already adduced, how continually Mr. Henry gave himself to prayer, and the ministry of the word, may be added—his devout observance, with his congregation, of quarterly fast. They were then common. The state of the society, on such occasions, was noticed with moving earnestness; spiritual unprofitableness was lamented; pardon of sin implored; and the divine presence, with a more plentiful effusion of the Holy Spirit, sought with extraordinary importunity. Nor did he fail to intercede for the peace and prosperity of the city where he dwelt, the land of his nativity, and the churches of God universally.

While at Chester, he saw, upon the whole, the Lord's work uniformly *prospering* in his hands. The congregation became, indeed, so numerous, as to render necessary the erection of a new and much enlarged meeting-house; one which he describes as "very commodious, capacious, and pleasant;" and which yet remains. It is situated in Crook Lane. The foundation was laid in

September, 1699, a short time before the death of Mr. Harvey, and obviously, from the narrative already given, uninfluenced by a spirit either of rivalry or opposition. It cost £532. 16*s.* 1*d.*

At the opening, August 8, 1700, Mr. Henry delivered "an appropriate and excellent sermon," on Joshua xxii. 22, 23.—"The Lord God of gods, the Lord God of gods he knoweth, and Israel he shall know, if it be in rebellion or if in transgression against the Lord—that we have built us an altar." He entitled it "Separation without Rebellion;" but, though it was fairly transcribed, he did not publish it; "most probably," says Mr. Palmer, "by reason of his great solicitude to avoid giving offence to any members of the established church." It *was* made public, however, in the year 1726, with a commendatory preface by Dr. Watts; and it has now a place in the "Miscellaneous Works." A fair specimen is furnished by it of the writer's ability, candor, and moderation; and it is well calculated, not only to instruct such as are unacquainted with English nonconformity, but to confound prejudice,—whether it arise from education, ignorance, or pride.

After Mr. Harvey's death, his son, the Rev. Jonathan Harvey, preached for a season, to the remnant of the congregation, then rapidly declining; a circumstance which rendered Mr. Henry's situation not a little delicate, and oftentimes difficult. But he pursues a straightforward, prudent, and honorable course, and the issue was accordingly. "I have had many searchings of the heart," he writes, "about Mr. Harvey's congregation, who come dropping in to us. As I have endeavored, in that matter, to approve myself to God, and my own conscience; and my heart doth not reproach me; so blessed be God, I hear not of any person, one or other, that doth."

Early in the year 1707, Mr. Harvey, owing to the loss of health, some neglects on the part of his people, and other annoyances, evidently increased by their preference for Mr. Henry's ministry, resigned his charge.

In consequence of that resignation, the difficulties which had existed, and which have been alluded to, were in a great measure removed; and the bulk of the remaining congregation, uniting with that at Crook Lane, a gallery was erected for their better accommodation. The work commenced April 7, 1807, and cost £85. 0s. 5d. "We know" said Mr. Henry, "how to enlarge the straitness of the place. God, by his grace, enlarge the straitness of our hearts."

The number of communicants now rose to above three hundred and fifty; unanimity prevailed; and the comfort of our author abounded. Mr. Harvey did not long survive. He died of a consumption, on Tuesday, April 6, 1708, in the thirty-first year of his age. Mr. Fog,—who preached at his funeral, (which Mr. Henry attended,) from Job xiv. 14. "If a man die shall he live again? All the days of my appointed time will I wait till my change come,"—spoke of him very well.

The attendance of a large and increasing auditory, as the fruit of Mr. Henry's labors, came far short of the object he sought. He records it as his "desire to be very earnest with God in prayer for the congregation, that their *souls* might prosper, and that the *word of the Lord* might prosper among them." And his request was granted. He beheld, with adoring gratitude, *many* through his own instrumentality, renounce the service of the world and Satan. Such he welcomed as his children into the "household of faith;" and he witnessed their "walk in the truth" with unfeigned and paternal joy.

"All who sleep in the dust of the earth shall awake, but they that be wise shall *shine* as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

CHAPTER XI.

An account of his zealous attempts, while at Chester, to do good beyond the limits of his own Congregation, still embracing the whole of the foregoing narrative between the year 1687, and the year 1712.

"THE man," said the late Rev. R. Cecil, "who labors to please his neighbor for his good to edification has the mind that was in Christ. It is a sinner trying to help a sinner. How different would be the face of things if this spirit *prevailed!*—If churchmen were like Leighton; and dissenters like Watts, and Doddridge, and Henry."

With the condition of the generality of mankind, Mr. Henry was deeply affected, and there is an earnestness in his representations of it, which renders them peculiarly impressive and stimulating. "People are lying," said he, "under divine wrath, and the curse of the law; they are held in the devil's snare, and led captive by him at his will; they yet think their condition good. They are dead in sin, and so feel nothing. Their peace is like the sleep of a man in lethargy; it is *not* peace—but senselessness and stupidity. They love darkness and sit in it. My heart bleeds for them. Men are destroyed for lack of knowledge."

Nor did he contemplate the state of professed Christians with less grief, or less anxiety. "There are," he writes, "but few who are truly religious; who *believe* the report of the gospel, and who are willing to take the pains, and run the hazards, of religion. Many make a fair show in the flesh, but few only walk closely with God. Where is he that engageth his *heart*, or that stirs up himself to take hold of his Maker? It is our common complaint that there are so many poor, but who complains that there are so many *ignorant;* which a man may be, and yet be able, like a parrot, to *say* his creed and catechism. Those who knew not the way of the

Lord, yet said, "the Lord liveth." Many are painting their own cabin though the ship sink. Most men are mindless of the public."

Thus excited, his efforts for the illumination and benefit of his neighbors were unwearied. He had not long resided in Chester, before he commenced a lecture in the castle to the prisoners under confinement.

The origin of this labor of love was assigned to the jailor's wife. She being a religious person, cherished a tender concern for the wretched individuals who had sinned themselves into such circumstances; and observing the remissness and formality of those who challenged it as their province to communicate instruction, persuaded some of them to send for Mr. Henry.

But, however the visits originated, Mr. Tong conjectures, and with great apparent probability, that much encouragement was derived for their continuance from an occurrence connected with the imprisonment, under the five-mile act, of the Rev. Ralph Hall, already mentioned, and one of the ejected worthies. The case was this, and at the time of Mr. Henry's settlement at Chester, it was fresh in the memory of many. During Mr. Hall's confinement in the Northgate prison, his unceasing instructions and prayers were instrumental, as upon pretty strong evidence it was charitably believed, to the conversion of a profligate soldier, who was condemned, and afterwards executed, for murder.

For about twenty years Mr. Henry persevered in his attendance; until, in fact, it became so obnoxious, especially to the curate of St. Mary's, as to induce the governor to discourage and terminate it.*

In Mr. Henry's zealous ministrations, the villages and towns around Chester also largely participated. At some of them, particularly Moldsworth, Grange, Brom-

*Some of the subjects on which he had preached were 2 Chron. xxxiii. 12. Prov. xiv. 12. Prov. xiv. 9. Eccl. ix. 5. Lev. xxvi. 23, 24. Ps. cxix. 67. 2 Thess. i. 7, 8. Jer. iii. 21. Luke xii. 5. James i. 15. and the last, the penitent thief on the cross.

borough, Elton, and Saighton, he preached a monthly lecture. At Beeston, Mickledaie, and Peckferton, Wrexham, Stockbridge, Burton, and Darnal, still more frequently. In short, a week seldom elapsed in which he is not traceable, by his diary, to one or more of those places, publishing to the people the gospel of the kingdom.

Prior to *his* settlement at Chester, the state of the surrounding and adjacent villages was, in a spiritual aspect, most deplorable; "gross darkness covered" them. A few only, and those scattered here and there, were found, who retained the savor of religion, who read the Scriptures and prayed in their families. Most of them were persons advanced in years, the relics of declining puritanism. To them he was like life from the dead.

Actuated by a spirit perfectly missionary, Mr. Henry did not *confine* himself even to the places which have been named. He extended his exertions far and wide. Frequent were his journeys to Whitchurch, Wrenbury-wood, Wem, Boreatton, Prescot, and Shrewsbury; and usually, he made Broad Oak in his way, either going or returning. At all those places his labors met with great acceptance and success. At Borreatton and Prescot he, for many years, occasionally administered the Lord's supper; though not, as it should seem, very cordially. He did not much like what was "*merely* occasional," though willing to encourage, as he could, "the keeping up of religion in a family of note, where it had been uppermost."

To Nantwich, Newcastle, and Stone,* he paid annual visits; and sometimes to Market Drayton and Stafford, preaching wherever he came. Some time before his removal to Hackney, he journeyed, likewise, once a year into Lancashire, testifying the gospel of the grace of God at Manchester, Duckenfield, Stockport, Bolton, Chowbent, Hindley, Warrington, and Liverpool.

* At Stone, a new meeting-place was entered upon Mar. 27, 1704-5. Mr. Henry preached from Ps. ci. 2. "Mr. King, the resident minister, is very acceptable, pleasing, and pleased."

The union formed by the Dissenting Ministers in Cheshire for Christian edification, and the advancement of the Redeemer's kingdom, had, in Mr. Henry, a cordial friend, and an able and zealous advocate. That union arose out of the agreement published by the presbyterian and congregational ministers of London, * and was recommended by them formed in 1691, and met twice a year, in May and August; for some time at Knutsford and Bucklow Hill alternately, but afterwards at Knutsford only.

At those meetings, after the work of prayer and preaching was over, the ministers consulted together about the affairs of their several congregations. Whatever difficulties presented themselves in connexion with the admission of any to church membership or suspension from it, or the removal of ministers from one place to another, were here proposed: and advice was accordingly given. Affairs of the state, or the established church, were never meddled with.

On such occasions it was that the times and places for public ordinations were determined.

The first of these ordinations which is mentioned by Mr. Henry occurred on the 27th of September, 1692, at Knutsford, where he met several ministers both of Cheshire and Lancashire. The candidates were Mr. Hartley, Dr. Adam Holland, Mr. Darnly, Mr. Traverse, Mr. Edge, and Haly; the ordainers were Mr. Risley, Mr. Crompton, Mr. Angier, Mr. Bradshaw, Mr. Aspinwal, and Mr. Ainsworth. The candidates were examined in the languages the evening before, at the house of Mr. Kynaston, the resident minister; and they read and defended their Theses. The day after was kept as a fast; Mr. Bradshaw prayed; Mr. Aspinwal preached from Rom. x. 15. 'How shall they preach except they be sent?' Mr. Crompton, as moderator, took their confessions and ordination vows; and Mr. Angier concluded with an excellent ex-

* See the Hist. of Dissenters, v. ii. pp. 130—138. and the Congreg. Mag. v. i. p. 561. new series.

hortation. Mr. Henry recorded it as a good day. The candidates, he notes, gave satisfaction; adding, "Blessed be God for the rising generation; the Lord double his Spirit upon them."

Mr. Hartley settled at Ashby de la Zouch; Dr. Holland at Macclesfield; Mr. Traverse at Lichfield; and Mr. Haly at Leominster; Mr. Dearnly died about the beginning of June 1701, at Ringay in Cheshire, greatly lamented by all who knew how judicious, how humble, how serious, and how acceptable a minister he was.

In that ordination it will be observed, Mr. Henry was not actually engaged. The fact is, that, for many years subsequent to the commencement of his ministerial labours, he *declined* officiating. Not because he disliked such services, or neglected attendance upon them; but, from a desire that the assistance of ministers more advanced in years might, on such solemn occasions, be employed. As, however, "the ancients" departed to the heavenly Zion his scruples abated; and, by degrees, the churches received in this, as in other respects, the full benefit of his gifts.

His scruples, however, seem to have been first surmounted on a different ground. A successor to the pulpit of his venerated father being found in an intimate and beloved friend, Mr. (afterwards Dr.) Benyon, Mr. Henry's assistance was secured. Under the date of January 23, 1699, he thus writes—"I went to Broad Oak, my brother Hulton with me, to join in ordaining Mr. Samuel Benyon. I have always declined joining in such work, judging it fittest to be done by aged ministers, but this I could not decline. Worthy Mr. Tallents designed to be with us, but durst not venture, which was a great disappointment; Mr. Owen and Mr. Lawrence came in the evening. Mr. Benyon was examined in the languages, and philosophy, and made a Thesis—An Revelatio Divina fuerit necessaria ad salutem lapsi hominis, (whether a divine revelation were necessary for the salvation of fallen man,)—and defended it. We rejoiced in his great abilities.

"The 24th was kept as a fast-day in Broad Oak meeting-house, a competent number present: Mr. Latham prayed, Mr. Lawrence gave an account of the business met about, prayed, and sung a psalm; Mr. Doughty prayed; I preached from Isaiah vi. 8. Here am I, send me; and prayed. Mr. Owen, as moderator, demanded a confession of his faith and ordination vows, which he made abundantly to our satisfaction. We then proceeded to set him apart. Mr. Owen concluded with the exhortation. We have reason to say it was a good day, and the Lord was among us."

Subsequently Mr. Henry was often occupied in the same useful and important work. A brief narration of the several instances falls properly within the scope of the present chapter, as constituting no inconsiderable part of his history beyond the limits of his own congregation. At the same time, it is illustrative of the state of the dissenting churches in Cheshire and elsewhere at that period; and the statement is even due to the memory of those of his brethren whose names are mentioned in association with his own.

"June 17, 1700.—I went to Macclesfield to join with my brethren, the ministers of Cheshire and Lancashire, in an ordination. I have formerly declined that work, but now I see it is a service that must be done. I am satisfied in the validity of ordinations by the laying on of the hands of the presbytery; and, though we want a national establishment, yet that cannot be essential. I went with a true desire to honour God and promote the interest of Christ's kingdom. The next day was the day appointed for that work. I engaged with fear and trembling. Mr. Scoles prayed and read a psalm and chapter; Mr. Lawrence prayed; Mr. Chorlton preached, Ephes. iii. 21.—Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. Mr. Jones prayed; then Mr. Angier, who was moderator, demanded of the candidates, in order, a confession of their faith, and a distinct answer to the questions; which was done fully. The candidates were Mr.

Samuel Eaton of Manchester, Mr. Stephen Hughes of Wrexham, Mr. Brooks of Blakely, Mr. John Bradley of Knighton, Mr. Richard Milnes of Stopford, Mr. Fletcher of Chorton, and Mr. Grimshaw of Manchester. The ordainers, Mr. Angier, Mr. Chorlton, Mr. Lawrence, Mr. Jones, Mr. Scoles, Mr. Aldred, and myself. After the ordination, I gave the exhortation. I desire to give glory to God for any assistance therein. We had a very great assembly, and I trust God was in the midst of us of a truth. We gave them certificates. Mr. Billingsley of Hull was providentially with us. It was a very comfortable day; blessed be God."

In June, 1702, an ordination was appointed at Warrington. Mr. Jonathan Harvey, of Chester, was one of the candidates. With him Mr. Henry spent some time at his house before they went out; and spoke something from Psalm lxxi. 16.—I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. After that, the same day, they went to Warrington. "I have had," he writes, "much struggling with myself, being tempted to decline what might give offence, and yet in the integrity of my heart (I hope I can say) I do it (attend the ordination:) when the wheel turns against us, the greatest caution and tenderness we can now use, will not be remembered in our favor; but diligence and courage in improving our day of liberty will be reflected upon by ourselves to our comfort. Welcome the will of God."

"The 16th day was a day of fasting and prayer, and imposition of hands, in a very great congregation at Warrington, where, I trust, God was with us of a truth. The ordained were Mr. Rice Pruthero, of Braggington, in Montgomeryshire; Mr. James Whittel, of Lee, in Lancashire; Mr. John Heywood, of Blackley, in Lancashire; Mr. Reynald Tetlaw, of Tinsel, in Cheshire; Mr. Jonathan Harvey, of Chester; Mr. James Lawton, of Liverpool; Mr. Nicholas Waterhouse, of Ringway, in Cheshire; and Mr. William Pendlebury, of Kendal, in Westmoreland. The ordainers were Mr. Risley, Mr.

John Crompton, Mr. Eaton, Mr. Ainsworth, Mr. Jones, Mr. Aldred, and myself. Mr. Charles Owen began with prayer and reading. I prayed. Mr. Jones preached from 2 Cor. xii. 15. I will very gladly spend and be spent for you. I took the confession and vows, and Mr. Risley concluded with a serious exhortation. The work of the day was done to general satisfaction. There were many other ministers present."

"August 17, 1702.—I went in the evening, Mr. Bradley being with me, to Wrexham, and met Mr. James Owen, &c. there, for the ordaining of Mr. John Evans and Mr. Edward Kenrick. We spent some time in the evening in examining Mr. Evans, whom God has endowed with excellent parts. The 18th was a day of fasting and prayer, in a numerous congregation. Mr. Charles Owen, Mr. Jenkin Thomas, and Mr. Benyon, prayed; Mr. J. Owen prayed and preached; then Mr. Evans and Mr. Kenrick made their confessions and vows, with much seriousness, and were solemnly set apart. I closed with the exhortation, and hope we had the presence of God with us. I returned to Chester that night, and though I had a fall from my horse, was preserved from hurt; praised be God."

"August 5, 1706. I went to Knutsford; took the candidates' Theses.

"6. An ordination fast at Knutsford. We ordained Mr. Leoline Edwards, of Tinsel; Mr. Thomas Perrot. of Newmarket (in Flintshire;) and Mr. Silas Sidebothom, of Wheelock. I hope many were edified. Mr. Angier prayed. Mr. Lawrence preached, 2 Tim. ii. 2, 'The same commit thou unto faithful men.' I took the Confession of Faith, and gave the exhortation. We had much comfort together. We were about eighteen ministers."

The next year, 1707, another ordination was attended to at Knutsford. Mr. Tong says, May 7th; but that is a mistake; it was the 13th. The candidates were Mr. Twemlow and Mr. Garside. Mr. Garside was the son of that good, aged, humble minister, who lived and died

near Macclesfield several years before; greatly esteemed by all who knew him; and, especially, by the good people at Chester; to whom he used to preach very privately in the times of the persecution. He was a person of uncommon learning and judgment; of considerable gifts in preaching and prayer; and of great simplicitly and godly sincerity; he affected plainness in his garb and way of living, beneath what his friends thought was due to his station as a minister; but he was contented and best pleased with it. It was a great satisfaction to those of his friends who were then alive to see his son so well qualified for the ministry, and solemnly engaged in it. "Mr. Low, Dr. Holland, and Mr. Angier, prayed. Mr. Lawrence preached, Psalm xvi. 13. Show me the path of life. Mr. Twemlow and Mr. Garside were set apart by imposition of hands. We were minded of our ordination vows. O that the obligation of them may abide always upon me. We were refreshed with the society of our brethren, not without some allays. Mr. Birch has left his congregation and gone to Yarmouth. Heats and reflections upon it."

"September 1st, 1707.—I went by appointment to Winslow, willing to become all things to all men, and to spend and be spent. O that I may obtain mercy of the Lord to be sincere! Dined at Grange; in the evening met Mr. Angier at Mr. Wimslop's, and we were refreshed together.

"2d. A solemn fast in the congregation at Dean Row for the ordination of Mr. Hugh Worthington, whom they have chosen to be their pastor in the Room of Mr. Birch. I preached on 2 Cor. v. 18. the ministry of reconciliation. Mr. Angier prayed over him. Mr. Jolly, of Sheffield gave the exhortation from Mat. xxviii. 20. 'I am with you always.' He had many things very affecting. The Honourable Mr. Cecil Booth was with us in the evening.

"3d. I returned home in safety, and found my tabernacle in peace; dined at Grange. Mr. Jolly is of a healing, loving spirit."

"October 20, 1707.—I went by Wrenbury Wood to Nantwich to an ordination. The evening was spent in examining the candidates at Mr. Lawrence's. Mr. Richard Lessingham, of Grantham, in Lincolnshire, who brought very good testimonials; Mr. William Bryan, of Newcastle; Mr. John King, of Stone; and Mr. John Kenrick, of Wrexham.

"21st. An ordination fast. Mr. Lawrence began. Mr. Irlam prayed. Dr. Holland preached from Acts xxvi. 17, 18,—'Delivering thee from the people and from the Gentiles, unto whom now I send thee; to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.' I took the confession, and gave the exhortation. We were in all about twenty ministers. The candidates discovered much seriousness; and we hope they are all likely to serve our great Master. We were much refreshed, and there were none to make us afraid."

The next ordination in which service Mr. Henry engaged, seems to have been attended to by him with more than common interest. It occurred at Whitchurch, a place respecting which his diary is full of expressions of kindness. "I cannot," he writes, "*but* have a love to *that* people in particular. I was of old a member of the congregation;" that is, when they worshipped at Broad Oak. For when Dr. Benyon, a name already mentioned, left Broad Oak, at Midsummer, 1706, to succeed the Rev. James Owen at Shrewsbury, the society over which he had presided, and which had been collected by Philip Henry, removed to Whitchurch, where they almost immediately, commenced building a meeting-house. There were many adversaries, but God can make it, said Mr. Henry, "an open and effectual door;" and so it proved. On the 13th of September, the following year, 1707, the building was opened by a sermon from Mr. Henry, on Matt. xviii. 20.—"Where two or three are gathered together in my name, there am I in the midst of them."

The next day he expounded 2 Sam. vi. and Thess. ii. and again preached from Rom. xiii. 10.—Love is the fulfilling of the law—administering, also, the Lord's supper, —"To the congregation in their new place." His exhortation at the table was founded upon 1 Kings vii. 67. —"They went into their tents joyful and glad of heart for all the goodness that the Lord had done to David his servant, and for Israel his people."

After Dr. Benyon's resignation, the people had been supplied by a Mr. Bell, Mr. Henry frequently visiting them. Indeed, subsequently to the opening of the chapel, he spent one *Sabbath* among them, March 14, 1707-8; on which occasion they celebrated the eucharistic feast. Mr. Benyon was then their helper, and the people exceedingly pleased with him; for which says Mr. Henry, "I desire to bless God as an answer to prayer."

The ordination of that promising young minister shall be stated in Mr. Henry's own words.

"1708, April 12.—In the afternoon I went, brother Hulton with me, to Whitchurch, for to-morrow's work. Mr. Lawrence and I examined Mr. Benyon. Mr. Tallents had given him his Thesis—Justitia quâ coram Deo Subsistimus est Justitia Christi Mediatoris—'The righteousness by which we are justified before God, is the righteousness of Christ the Mediator.'

"13. This day was spent in ordaining Mr. Benyon. Mr. Lawrence began. Mr. David Jones of Salop, preached on 2 Tim. ii. 14. Mr. Doughty prayed. I took his confession, prayed over him, and gave the exhortation."

"To you of this congregation let me" said Mr. Henry, "address myself. How earnestly do I desire your welfare, to hear that your souls prosper, and that your conversation is as becomes the gospel. I have reason to bear *you* much upon my heart. I have done so; and I hope I shall while I live. I often call to rememberance the days of old; the years I spent in communion with you. I remember my father, in 1673, saying, that there were three things for which he praised the people of Whitchurch. 1. That they were sound in their judgments;

not carried about with the wind of opinions. 2. They were of one mind and way. 3. That they had none of those tippling, talking clubs and fellówships, that are in some other towns among professors; whereby a great deal of harm is done, both to themselves and to their profession. Is it so still? May it ever be so!"

Mr. Beynon performed with great seriousness, and gave universal satisfaction.

A lapse of several years now occurred before Mr. Henry again appeared as a principal in the work of ordination. The record is as follows;—

"May 7, 1712.—Met at brother Hulton's and spent the day in prayer, and ordained cousin Dan. Maddocks, who has been a preacher several years, but has never been ordained. Mr. Murry, Mr. Bassnet, Mr. Beynon, and Mr. King prayed, and joined in imposition of hands. I preached, and gave the exhortation. Amos ii. 11.—I raised up of your sons for prophets."

The secresy observed at the ordination of Mr. Henry, and the extreme wariness of the testimonial he then received, have already, though briefly, been noticed. And in again adverting to it, in consequence of the observations he made in reference to Mr. Jonathan Harvey's ordination, it may be remarked, that in our present altered circumstances, the state of things which induced such caution, can perhaps, be scarcely conceived of aright. Cradled and nurtured in liberty, as, through divine mercy, Britons have long been, a faint impression only can be caught of the intolerant and antichristian measures which harassed our religious progenitors. Between the passing of the Act of Uniformity and the revolution, no ordinations, such as were prelatical only excepted, could be *public* without hazard. And, until the near approach of that happy time, it was not possible for the rumor of such a service, among dissenters, to have circulated, without exciting jealousy and alarm. Even six years later than the passing of the Toleration Act, Mr. Howe and Dr. Bates declined officiating* at a ser-

*History of Dissenters, v. ii. p. 121.

vice of this nature. Such reserve and prudence,—and in such men, proclaim the dangers referred to, in language sadly audible and distinct.

Although Mr. Henry, as we have seen, was for a long time backward to engage in the business of ordaining, and after he did engage, was ever careful in virtue of the inspired command, to "lay hands suddenly upon no man," he nevertheless, both in judgment and practice, was in favor only of such ordinations as were exclusively *ministerial*. This was evinced by his particularity in obtaining a second certificate of his own; at a time too when he enjoyed universal acceptance and esteem; when he could number many seals to his ministry; and, therefore, when such a testimony could only be valuable for his own satisfaction.

This is the rather mentioned, because of a custom, which once prevailed in some independent or congregational churches, of performing the work of ordination among themselves; the neighboring ministers, who were invited, being mere spectators of their faith and order.* An instance of this occurred in reference to Mr. Birch, whose name was before introduced, and on which Mr. Henry makes the following remark: "Mr. Birch, who was ordained by the *people*, and had been their pastor above twenty years, at his removal, being not satisfied with the want of ministerial ordination, procured three or four ministers privately to ordain him, with the imposition of hands; the moderate of that congregation (Dean Row) are contriving to gain that point from the other party."

In most of the cases which have been related, it will be remarked that several candidates were ordained together, and at places, oftentimes, remote from the people to whom they were to minister. Such, commonly, was the English presbyterian mode; and may be accounted for, not only by a reference to arguments connected with the practice of episcopalians, to which most of the parties had been accustomed, but from the fear

* History of Dissenters, v. ii. p. 124.

of danger, then almost inseparable from such services, a fear which would necessarily increase and spread, in proportion to their number and publicity.

The first ordination in which Mr. Henry engaged, Dr. Benyon's, was indeed, of a different character, being performed in the midst of the congregation he was to serve.

On a subsequent occasion, Mr. Henry complied with the urgent wish of the congregation at Dean Row, to assist the reverend and worthy Timothy Jolly, in ordaining Mr. Hugh Worthington as Mr. Birch's successor: but the following reason is assigned for the compliance. I am "willing to become all things to all men."

It was by degrees that ordinations among the nonconformists came to be performed, as now they almost invariably are, in the presence of the congregation over whom the oversight is taken. This certainly is an improvement, as having in it a recognition of the union between the pastor and the flock; and as tending to excite them both to discharge their duties.

How excellently does the following brief address, delivered by Mr. Henry on an occasion similar to those which have been detailed, explain the matter and design of the service, whether performed according to the presbyterian or the congregational mode. Like the New Testament, it recognizes neither lordly pre-eminence, nor priestly prerogatives; it pretends to no mysterious communications, nor to any uninterrupted succession; but is throughout rational, and sober, and well-defined:—

"The question which God put to Elijah we desire to put to ourselves. What do we here? And the question Christ put to the people concerning John, we would put to you. What came ye out for to see?

"We who are ministers should be able to give a good account what *we* do here. We are not here to strive or cry, or to have our voice heard in the streets; not to affront the government or the public establishment. We desire to be found 'of the quiet in the land;' not to contend with our brethren, or to condemn those we differ

from; to the same Master they and we must stand or fall. We hope we take not too much upon us; but, as ministers, we are to give ourselves 'to the word and prayer;' as in other things, so in this, by prayer to recommend to God, and by the word to recommend to you.

"Some who are here are to give up themselves to the service of Christ in the work of the ministry. We pretend not to commission them; they have their commission from Christ; nor to consecrate them, they have their consecration from the Holy Ghost. We pretend not to give them the Holy Ghost; it is not in our power; but, solemnly to set them apart, or rather to recognize their setting of themselves apart, to the great work: and to bless them 'in the name of the Lord.' We hope the ordination of Timothy, with the laying on the hands of the presbytery, will bear us out before God in what we do; and there is a promise to two or three touching any thing they shall agree to ask.

"You who are the candidates are concerned to consider what *you* do here. You are here to dedicate yourselves to Christ, and his honor and service. You have made some trial of his work, and you are now to be *bound*, as those that like it well, and would not go from it. You are to have your ears bored to his door-posts. You have sat down and counted the cost, and are at a point. You are resolved to make the ministry your business, and give yourselves to it.

"The people are to consider what they came hither to see. We are to give them a charge *in your sight*, that you may see what obligations your ministers are under to their work; that you may esteem them highly; that you may help them with your prayers; that you may value the privilege of a standing ministry; and that you may be thankful for the gifts and powers given to men.

"For your satisfaction we are to tell you what has been done concerning those who are now to be offered to God. They have been educated in learning, in the schools of the prophets; they have given proof of their abilities. Every scholar is not fit to make a minister.

They have been tried, and found 'apt to teach;' they have been tried by the people to whom they are to minister, and are found fit for them, and of a good conversation; not only blameless, but exemplary; they have showed themselves able, not only to preach the truth, but to defend it.

"We are also to tell you what is now to be done. They are to make a confession of their faith. We leave them to do it in their own words, that ye may understand their knowledge in the mystery of Christ: and that ye may be satisfied of their soundness in the faith. They are to make their vows to the Lord, and they shall be their free-will offerings. Remember you are in the presence of God."*

For several years the care of all the neighboring churches may be said "daily to have come upon" Mr. Henry, especially such as he could visit between the sabbaths. The engagements thus fulfilled, included a circuit of about thirty miles, and embraced frequent lectures, public ordinations, and funeral sermons, both for ministers and others. A resolution which he early made, never to refuse an invitation to preach when it was in his power to comply, being well known, the applications were numerous.

In the prosecution of those zealous designs and labors which have been noticed, it will not be supposed that Mr. Henry had to encounter no difficulties. In common with all who watch for souls he had *many*. They arose, chiefly, from ignorance, and worldliness, and indifference; a trial whose force is only known to such ardent and indefatigable laborers. But all were cheerfully surmounted; in full illustration of his own remark—that a "Christian ought to take his work," whatever it be, and however hindered in its prosecution, "and sing at it," After riding to preach at a distance from home, and in weather which furnished persons in the immediate neighborhood with an excuse for not attending, he merely

* See Note I.

said—"We must endure hardness, and be glad of opportunities to do good, though but to a few."

Mr. Henry, no doubt, contrasted his peaceful discharge of ministerial duty with the opposition and perils of his forefathers; and the consideration was well adapted to relieve the pressure of many annoyances, and even obstacles. But, although not actually exposed to bonds, his career was far from being unchecked. The uncertainty of public affairs was oftentimes very trying. Even in *his* day, the political horizon, over the heads of the nonconformists, occasionally gathered blackness; and voices were "heard in the air" which muttered oppression, and cruelty, and imprisonment. It is interesting, however, to know that the mantle of fortitude and conscientiousness, which dignified his father, and the noble army of the ejected, fell, when they ascended, upon him. As a preparation for anticipated suffering, he, on one occasion, calmly observed, that "the evil things of the world are not real and substantial evils; that they do not affect the *soul*. The spirit," said he, "may be safe and happy. *That* is the formidable prison which lays hold on spirits."*

With another class of opponents—slanderers and busy bodies—Mr. Henry took an effectual course. Keeping in view, in the efforts of his zeal, only legitimate objects, he adopted for their attainment, those methods alone which are divinely prescribed. Far removed from pusillanimous timidity on the one hand, and inconsiderate rashness on the other, he took care that no unhallowed policy, nor vain regrets, should sully his measures, or imbitter his peace. And, by a steady adherence to the scriptures of truth; by an earnest contention for the once-delivered faith; by uncompromising opposition to heresy in doctrine, and immorality in practice; and above all, by a prudent and holy example, he "put to silence the ignorance of the foolish."

His official engagements were so judiciously arranged,

*1 Pet. iii. 19.

as that neither the extent nor the multiplicity of occasional services was ever allowed to supersede, and, as little as possible, to encroach upon, the stated duties of home. In paying his annual visits even to the distant places which have been mentioned, the journey was always performed within the week. He greatly preferred any toil, to absence, from "his own people," on the Lord's-day.

The first time he went to London after his settlement at Chester, he noticed in his diary, that, until then, he had been in no pulpit on the sabbath, besides his own and his father's, for ten years. And long afterwards, he observed, that he was absent from Chester on the first sabbath in the month, only once in twenty-four years.

In estimating Mr. Henry's pulpit exertions, the self-denial they involved must not be overlooked. Some ministers delight in publicity, and bustle, and even show. But *he* courted privacy and quiet. The reference he made, in his "Discourse on meekness," to the paraphrase written by Lord Chief Justice Hale upon a part of Seneca's Thyestes, furnishes an exact illustration of his own particular, as it did of the temper of that great and immortal judge. But Mr. Henry's manuscripts, also, contain abundance of other evidence. It appears from them how, while engaged about the Exposition, he rejoiced, and even made it a matter of special thanksgiving, that *that* part of his work, at least, was "cut out in retirement, and not in noise and hurry."

Alluding to a renewed application to preach a funeral sermon for a deceased minister, and which involved a long journey, he says, I promised to go. It is against the grain; but I would not do any thing that looks like breaking my word, taking state, or loving my ease." At another time he writes,—"Private comfort must always give way to public service, in which I am willing to spend and be spent." "The Lord assist me, and accept of me." Again,—"I went out with a desire to do good, and to honor God. Lord, thou knowest all things, thou knowest that I love thy work, and

desire to know *where* I should be employed. I would not let my work at home stand still while I go abroad, but in hope of doing much more good. Lord, teach me 'thy way.'" "I hope I can say, through grace, *therefore* I am so much in my work, because the love of Christ constraineth me; because I find it 'good for me to draw near to God.'"

Extracts like these sufficiently show, that it was not to a love of fame or publicity, that the vigorous constancy which has been recorded must be attributed, but to principle—well founded, and well sustained. It was a love for souls and their Redeemer, and his blessed service, like that which animated the apostles, which induced such frequent preaching; which excited for twenty successive years, in short, till forbidden, the gratuitous setting forth of the way of salvation to imprisoned culprits; which secured the hearty relinquishment of the delights of the closet (and to Mr. Henry they were delights) for village lectures, and spiritual conference; and which led, so that men might be saved, to an equal and utter disregard of inclement seasons, malignant opposition, and irritating reproach.

He, as is affirmed of Moses, had respect to the "recompense of reward." *His* eye, like that of all those wise and holy men who, in their respective spheres, have been "burning and shining" lights, was fixed upon a "crown of rejoicing in the presence of Christ Jesus." If Hierom thought a voice was sounding in his ears,—"Arise, ye dead, and come to judgment"—Mr. Henry seemed as constantly impressed with the Master's inviting assurance,—"Where I am, there also shall my *servant* be."

That compassionate desire for the good of mankind which was before noticed, derived incalculable energy from the contrast he delighted to draw between the past and existing dispensations of revealed mercy; from the contemplation of inspired promises; and from the stedfastness of unwavering faith. Supplied by these, as by so many invisible streams, his zeal flowed like a river;

bearing down all opposition, and gaining accessions of strength and impetuosity, even from the hinderances and the dams which were intended to impede, if not to prevent, its course.

"The grace of the New Testament," he writes, "is substituted in the room of that of the Old. Discoveries of grace are now more clear, and its distributions more plentiful. The *Spirit* is now more fully poured out. Then the house was filled with glory; but now the earth is filled with glory. The partition-wall is broken down. We live in a time of improvement and reformation. The promises are more spiritual. Life and immortality are brought to *light*. We are under the dispensation of the Spirit."

Mr. Henry's pious ardor was strikingly manifested in reference to the treatise of his beloved friend, Mr. Reynolds, entitled, "Zeal a virtue, or a Discourse concerning Sacred Zeal." So earnest was his desire for that impressive and exciting work to be made known and circulated, that he actually sent it to the press without the author's knowledge. But for which circumstance, in all probability, it had never appeared.

Every symptom of approach towards the latter-day glory he hailed with ineffable pleasure. When in the year 1703, during the warfare of England with France and Spain, unpleasant rumors were afloat, instead of being appalled, he calmly observed,—that, "perhaps the wars of the nations may end in the peace of the church; and that the greatest perplexities of the children of men may introduce the joys of the people of God. We hope," he added, "glorious times are reserved for the church."

But his believing exultation was not limited to such statements, any more than to seasons of public excitement. In secret, when no eye saw him but that of God, he discovered the same fervency, and the same elevation; a proof at once of the genuineness, as well as the vehemence, of his zeal. The following instructive memorial records the devotions of the closet. "I hope I prayed

in faith, and with the same fervor, for the sanctifying of God's name, the coming of Christ's kingdom, and the doing of his will. O that earth may be made more like heaven, and saints more like angels.

CHAPTER XII.

A. D. 1712 to A. D. 1714.

Commencement of his labors at Hackney—His indefatigable Exertions—Ordination of Mr. Clark—Birth-day. 1712.—Commencement of the year 1713—Attention to the young—His patronage of charity Schools—His declining health—visits Chester—is laid aside by illness—Relapses again—Birth-day, 1713—Devout Commencement of the last year of his Life, 1714—Public Affairs—last entry in his Diary—Journey to Chester—His last Sabbath there—sets out for London—Illness on the Road—His Decease—His Funeral—Funeral Sermons.

THE congregation to which Mr. Henry removed from Chester, was the first of its kind formed at Hackney; and, for many years, the only one. Nor does it appear to have received, either under Dr. Bates, its earliest minister, or his successor, Mr. Billio, any considerable increase; for, at the time of his settlement, and he immediately followed the excellent men just mentioned, the communicants were fewer in number than one hundred.

Mr. Palmer represents the meeting-house in Mr. Henry's time as an old irregular building, originally formed out of dwelling houses, and on the opposite side of the way to the one since erected.

Our author's pastoral engagements there, commenced on the Lord's day, May 18, 1712. In the morning he expounded Gen. i. and in the afternoon, Matt. i. beginning the world, as it were, anew; He preached to an encouraging auditory from Acts xvi. 9.—"Come over into Macedonia and help us;"—but his mind was unhappy, and depressed. "O that good may be done," is the aspiration written at the time; to which he adds,—"I am

sad in spirit, lamenting my departure from my friends at Chester; but if they are well provided for, and the work of God go on among them, I shall be easy, whatever discouragements I meet with."

The same course of zealous and active exertions which has been before described, was pursued here, both within, and beyond the bounds of, his own congregation. Instead, however, of commencing public worship with the 100th Psalm, at Hackney, he began with a short prayer.

More than once he delivered the Lord's-day morning lecture at Little St. Helen's, and then returned to Hackney; preaching and expounding, as usual, both parts of the day. Sometimes, after his own morning and afternoon services, he went to Mr. Lloyd's meeting house, in Wapping; or to the Charity School at Shakspeare's Walk; or to Rotherhithe; delivered the evening lecture; returned home, and attended, as if unfatigued, to the several parts of domestic worship.

Not long after his residence at Hackney, he took a part in the ordination, at St. Albans, of Mr. (afterwards Dr.) Samuel Clark, the successor of the Rev. Jonathan Grew, deceased. He was accompanied by Dr. Williams, Mr. Smith, and Mr. Cotton. On the 17th of September, 1712, the service was attended to. "Mr. Smith," they are Mr. Henry's words, "preached. Dr. Williams presided. I gave the exhortation; a numerous auditory—a comfortable day. We were six ministers from London. There met us, Mr. Boid, of Hampstead; Mr. Walker, of Brentford; Mr. Hughes, of Ware; Mr. Guise, of Hertford; Mr. Wright, of Hitchin.—Mr. Clark performed his part exceedingly well.

"18. I visited Mrs. Grew; looked a sorrowful look towards Chester,—returned with the same company."

This ordination, it will be observed, was strictly a congregational one.

Some further extracts will show, that, notwithstanding the increased weight and number of Mr. Henry's engagements, those habits of personal piety and self-dedication which have been so fully noticed were still continued,

and in the same spirit of scriptural and elevated devotion.

"October 18, 1712. To-day I have filled up, or rather the Lord has filled up unto me, the fiftieth year of my life, and I now enter on old age—with so many years has the divine forbearance indulged me, (who by reason of my sins am heir to death)—nor has God only given life, but he has enriched it with all good things pertaining both to life and godliness; for ever blessed be his name. But what have I done more than others for the glory of God, and the good of the church? I have, indeed, lived an idle, slothful, inactive, and useless life. Have mercy on me, O Lord, and let what remains of my life be entirely devoted to my Redeemer; and when no more shall remain, let this life be sweetly changed for the life everlasting."

January 1, 1713, he writes—"Firmly believing that my times are in God's hand, I here submit myself, and all my affairs, for the ensuing year, to the wise and gracious disposal of the divine providence; whether God appoint for me health or sickness, peace or trouble, comforts or crosses, life or death, his holy will be done.

"Believing that my heart is in God's hand, this precious soul of mine I commit to the conduct of the divine grace, and submit to the influences and operations of the blessed Spirit, to be wrought up to a conformity to the will of God in every thing. I depend upon God to give me a wise and understanding heart for all the services I may be called out unto, and from him I hope to obtain mercy to be found faithful.

"The sphere of my usefulness is much enlarged. O that my heart may be proportionably enlarged; and as the day is, so let the wisdom, and strength, and grace be. Temptations to spiritual pride are many. O that the grace of God may be sufficient for me, to keep me humble, very humble; to keep up in me always a humble sense of my own unworthiness, weakness, and many follies and infirmities; and a humble dependence upon

the Lord Jesus Christ, as all in all, both for righteousness and strength."

As at Chester, so in the metropolis, the young shared a large portion of Mr. Henry's attention. Catechizing had never been wholly omitted in and about London, but he was instrumental in a more general revival of it. Besides attending to that duty at Hackney on Saturdays, (which he commenced performing almost immediately after his settlement there,) he undertook a catechetical lecture in London, at the meeting-house which once belonged to his honored tutor, Mr. Doolittle. And that lecture was not only well attended but some young persons were known to Mr. Tong, who going only as spectators, ascribed their first religious impressions to the instructions then received.

His papers abound with proofs of the intense interest which he took, both in their temporal and spiritual welfare; nor was this care confined to the families of opulent congregations; it extended equally to the children of the poor. "I went early," he writes, "January 1, 1712-13, to Gravel-lane, in Southwark, Mr. Marriott's meeting place, where there has been a charity school for twenty five years; the only one among the dissenters; there I preached an anniversary sermon on Prov. iii. 9. "Honor the Lord with thy substance." A collection was made amounting to about £35."

His sentiments as to those institutions, having been preserved in Mr. Tong's Memoir,* need not be here recited; it may be noticed, however, in corroboration, that having the disposal of a considerable sum intrusted to his care, he evinced his attachment by bestowing £20 of it to a charity school.

To instance, more at lenth, Mr. Henry's indefatigable labors in and around London, unnecessary. It shall

* pp. 358–361. A school for the instruction of the poor has been erected on one of the fields at Broad Oak which belonged to Mr. Henry. The credit of this good work is due to Joseph Lee, junior, Esq., a descendant, and one of the present possessors of the estate.

suffice to add, that often he was daily, and not unfrequently twice and thrice the same day, employed in the arduous, but to him delectable, work of preaching. If any minister erred in excess of labors, he was the person. "His motion in holiness and service was the swifter as he came nearer to the centre of his rest."

He did not long survive his removal to Hackney; but his descent to the grave, though at last sudden, was gradual. His frame had been severely tried by the attacks heretofore noticed; and, during the last two years of his life, their frequency and violence increased. They visibly indicated a yielding constitution, and so attracted his own notice, as to occasion frequent allusion to the probable issue; but with enviable composure, if not delight.

Before he left Chester, he engaged, while able, to visit that city annually, for a few sabbaths. This arrangement, suggested by the congregation at Hackney, the better to secure his acceptance of their invitation, was most scrupulously observed. His own account will best furnish the detail, and it is too interesting to be omitted.

"July 20, 1713. I am now set out in the coach for Chester, to visit my friends in the country, as I purposed, and promised when I came hither, aiming at God's glory, and the edification of souls. In prospect of that the charge and trouble of the journey shall be as nothing to me.

"On the 23rd we came to Whitchurch; many of my friends met me there to my great reviving. In the afternoon I went and preached at Broad Oak, from Rom. i. 11. 'For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established.' The next day I went to Chester, where my friends received me with much affection, and respect, so that I could not but say it was worth the while to come. On the Lord's-day I preached from 1 Tim. vi. 12. 'Lay hold on eternal life.' It was very pleasant to me to preach in the old place, where I have often met with God, and been owned by him. On the Wednesday we

kept a congregational fast; the next Lord's-day I preached, and administered the Lord's-supper to my beloved flock; a great congregation. On Monday I went to Middlewich, preached a lecture there from Matt. xxiv. 12. 'Iniquity abounds.' The next day to Knutsford, to a meeting of ministers. I preached from Col. ii. 8. 'Though absent in the flesh, yet present in the spirit;' about the spiritual communion of saints.

"On the Lord's-day, Aug. 9, I preached at Chester, from Tit. ii. 13. 'Looking for the blessed hope.' I took an affectionate farewell of many of my friends, and prayed with many of them; the next day set out from Chester, with much ado, for Nantwich, where Mr. Mottershed is well settled. I preached from Josh. i. 5, 6. 'As I was with Moses, I will be with thee; be strong and of a good courage.' From thence that night to Wrenbury Wood, and preached there from John i. 48; and from thence to Danford, and preached at Whitchurch, from 1 Pet. v. 10. and took my leave of my dear friends there. I went into the coach alone; came to London the 15th and found my tabernacle in peace."

Shortly after his return home, symptoms of diabetes manifested themselves, and he was laid aside for one sabbath. "A melancholy day," he writes, "yet not without some sweet communion with God. It is just upon me for an inordinate desire to be at my study and work again." Still feeling the effects of the shock, he says soon after, "I cannot now rise so early, nor stick so close to my study, as I could have done before my last illness. The Lord perfect strength in me."

The following month his system, already tottering, sustained another, and, while it continued, violent nephritical attack. The seizure was on the Lord's day; but he officiated as usual, and through the week toiled incessantly. On Tuesday he went to London to his catechizing. On Wednesday he delivered the lecture at Hackney, and attended the funeral of his neighbor, Mr. Ironmonger, who was buried at Stepney. On Thursday evening he preached at Spitalfields. On Friday he join-

ed in a fast, and gave the sermon at Mr. Flemings, at Founder's hall. On Saturday he felt himself well.

Another birth-day anniversary having arrived, it was noticed in the following tender and expressive terms.—"October. 18, 1713. The fifty-first year of my life has this day closed. In the course of it many of my friends have reached their goal. I am yet alive, but in the midst of death. May my soul be meetened for the heavenly life, and then,—the will of the Lord be done."

The interval of convalescence was short. He very affectingly noticed the alteration of ease and pain. Under any circumstances the statement would be valuable, but the eventually sudden termination of his course has rendered it doubly so.

"Lord's-day, December 13. This morning, a little after midnight, I was seized with a fit of the stone; but, blessed be God, the pain in about an hour went off; though fatigued with it, yet the poor body was fitted in some measure to serve the Lord. I went to London, and preached the morning lecture at Mr. Robinson's, from John xx. 1. 'The first day of the week, early while it was yet dark.' I preached at Hackney, from Romans ii. 8, 9.

"Thursday, December 17. I went to my study early in the morning; but, before seven o'clock, I was seized with a fit of the stone, which held me all day pained and sick. I lay much on the bed. I had comfort in lifting up my heart to God, and pleading his promises, and encouraged myself in him; about nine o'clock in the evening I had much ease, but weak.

"Friday, December 18, I am very well to-day, though very ill yesterday. How is this life counterchanged! Yet I am but girding on the harness. The Lord prepare me for the next fit; and for the last."

It was an observation of Mr. Henry's, that 'the more we have of the foretastes of heaven, the less evil we shall see in death; which," said he, "is not a bar, but a bridge, in our way to glory." And now, standing upon the threshold of a year, and as if conscious it was the

last, he looked the king of terrors steadily in the face; and through faith in Him who hath overcome, and who hath opened the kingdom of heaven to all believers, he triumphed.

"January 1, 1714. Reflecting with thankfulness upon the many mercies of the year past; a good measure of health; health in my family, encouragement in my ministry, both in the congregation here, and at London; the comforts of my journey to Chester; the happy settlement of the congregation there; the continuance of the public tranquillity: and, I trust, through grace, some sweet communion with God in his ordinances, and some progress heavenwards, and my work pleasant to me.

"Reflecting with sorrow and shame upon my manifold defects, and short-comings in holy duties; and at other times inward impressions, not always answering outward expressions; having begged for pardon in the blood of Christ.

"I this morning renewed the dedication of myself to God, my own self, my whole self, body, soul, and spirit. Father, I give thee my heart; use me for thy glory this year; employ me in thy service; fit me for thy will. If it should be a year of sickness and pain; if a year of family affliction; if a year of public trouble; if of silencing and suffering, bonds and banishment; if it be my dying year, *welcome the holy will of God;* if a year of continued health, peace, and liberty, Lord I desire to be busy in the improvement of it, both in study and preaching, in an entire dependence upon divine grace, without which I am nothing, and can do nothing."

That day he preached a sermon to young people, from Proverbs xxiii. 26. "My son give me thy heart."—Adding to the mention of it in his diary the following affectionate and devout aspiration: "Lord, take my heart, and make it such as it should be." "I received," he proceeds, "and read the life of Mr. Trosse of Exeter; a wonder of free grace."

It was on the 7th of April following, that he attended the ordination of Mr. James Wood, of Dublin, the suc-

cessor of Mr. Burgess. He gave the exhortation; he expatiated upon the various characters given to ministers in holy Scripture—as stewards, builders, husbandmen; and showed very particularly their duty under each. Mr. Mayo and Mr. Cotton prayed. Mr. Tong preached from Revelation ii. 1. "Seven stars." Dr. Williams took the confession. Mr. Evans concluded.

After this he addressed himself to a renewed fulfilment of his promise, by again visiting Chester. But before that narration is introduced, the reader shall have the opportunity to peruse the concluding sentence of the diary.

"1714. May 30. Lord's-day, I expounded Exodus xxxviii. and Luke vii. to ver. 11. I preached from Rev. v. 9. 'For thou wast slain.' I prayed with Mrs. Hutchins, not well. Communion with the Lord at his table. Preparing for my journey."

On Monday, May 31, Mr. Henry set out. During his stay in the country, his labors were abundant; he visited Wrexham, Knutsford, and Chowbent; testifying every where "the gospel of the grace of God." A remark which he made during this visit, shows more satisfaction than he had before felt, in his removal to Hackney. "I am here (at Chester) among my old friends, yet I find my new ones lie very near my heart, among whom God has now cut out my work."

It deserves observation, that the two last Lord's-days Mr. Henry spent upon earth, were employed in the immediate and public contemplation of that sabbatism of rest, upon which he was so soon to enter. On one of those days he preached from Heb. iv. 9. "There remaineth therefore, a rest for the people of God; and on the other, from the first verse of the same chapter, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." The outline of both the discourses has been preserved by Mr. Tong.*

The day after the last of them was delivered, viz. Mon-

* Life p. 372—385.

day, June 21, Mr. Henry commenced his return to Hackney. He was observed to be heavy and sleepy, but his uniform answer to inquiries was—Well. A friend, Mr. Sudlow, an apothecary, remarked, however, before he left Chester,—that they should never see him again.

Passing by Dudden he drank a glass of the mineral waters. Ere he reached Tarporley his horse threw him; but he denied that the fall occasioned him any inconvenience. All invitations to tarry there he resisted, and *would* proceed to Nantwich, where he had engaged to preach. His text was Jeremiah xxxi. 18. "I have surely heard Ephraim bemoaning himself thus,—Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me and I shall be turned; for thou art the Lord my God." The absence of his usual liveliness was universally noticed.

His old and intimate friend Mr. Illidge, who was with him, had been desired by Sir Thomas Delves and his lady to invite him to Doddington, a house famed for piety; he accepted the invitation; and the steward waited to conduct him thither. But he soon became unable to go on, and at the Rev. Joseph Mottershead's,* went to bed. He requested his friends to pray for him; "for now," said he, "I cannot pray for myself." He spoke of the excellency of spiritual comforts in a time of need, and blessed God for the enjoyment of them. To Mr. Illidge, who was accustomed to notice the sayings of dying men, he had remarked in London the preceding month, that this was his; "A life spent in the service of God, and communion with him, is the most comfortable life any one can live in this world."

The next morning, Tuesday, June 22, about five o'clock, he was seized with apoplexy; and after laying three hours speechless, with his eyes fixed, "he fell asleep."

* See Dr. Toulmin's Life of the Rev. Samuel Bourne, p. 252. 8vo. 1808.

In vain our fancy strives to paint
The moment after death,
The glories that surround the saint,
When he resigns his breath.

One gentle sigh his fetters breaks;
We scarce can say, "He's gone,"
Before the willing spirit takes
Her mansion near the throne.

Faith strives, but all its efforts fail
To trace her heavenward flight;
No eye can pierce within the veil,
Which hides that world of light.

Thus much (and this is all) we know,
They are supremely blest;
Have done with sin and care and woe,
And with their Saviour rest.

On harps of gold his name they praise,
His presence always view;—
And if we here their footsteps trace,
There we shall praise him too.

On Thursday, June 24, prior to removing the body from Nantwich, the Rev. Mr. Reynolds, of Shrewsbury, preached the appropriate sermon which has been cited. Mr. Acton, minister to the baptist congregation, had the day before taken particular and respectful notice of the great loss which had been sustained. Mr. Withington, Mr. Gardner's (who succeeded Mr. Henry) assistant, at Chester, improved the event, both on Thursday, and on Lord's-day morning; and Mr. Gardner in the afternoon, from 2 Kings ii. 12. "My father, my father, the chariot of Israel, and the horsemen thereof."

The bearers at the funeral, which took place on Friday, June 25, were Mr. Doughty, Mr. Woods, Mr. Murrey, Mr. Gardner, Mr. Beynon, and Mr. Mottershed. When the procession reached Chester, it was met by eight of the clergy, ten coaches, and a large company of horses; many dissenting ministers followed the mourn-

ers; and universal respect was paid by persons of note and distinction.

The precious remains were lodged in Trinity church.*

The news of Mr. Henry's death on reaching the metropolis, awakened inexpressible sorrow. The voice of lamentation was heard, especially from the dissenting pulpits, in every direction.

Two sermons were addressed to the Hackney congregation upon the event, and both were published. The one by Dr, D. Williams, June 27; the other by Mr. Tong, July 11. They were admirably calculated to perfume the name of the deceased; to console surviving mourners;† to gratify descendants;‡ and to instruct and edify the church.

CHAPTER XIII.

His Private Character.

Both Mr. Henry's marriages have been narrated. It will be remembered how specially, in the second, he was aided by Mrs. Hardware, the mother of his departed wife. And he had no reason to repent his attention to her advice. In Miss Warburton, as in Miss Hardware, he found "a good wife," and *he*, as a husband, by an uniform manifestation of prudence, fidelity, and affection, was "greatly beloved." His letters and diary are full of the most convincing tokens of his conjugal regards; and his widow's sorrows, when the separation took place proclaimed loudly the deep sense she entertained of the magnitude of her loss.

They had issue nine children; Elizabeth, Mary, Est-

* See the Epitaph. Note C.
† Note J. ‡ Note K.

her, Ann, Philip, Elizabeth, Sarah, Theodosia, and Mary.*

Mr. Henry, in every sense of the phrase, was a domestic man. He rejoiced "in the wife of his youth;" and studiously contributed to the happiness of his household; instead, like many, of going abroad for enjoyment, he sought and found it in his own habitation. Recording a journey to a distance to preach, he says—"In the evening I came to Chester late, and through much rain; but it was *home.*"

His diary every where abounds with evidence of paternal tenderness. The following passage, occasioned by an unfavorable appearance of the measles in one of his children, where a contest between devout submission and natural affection is strongly marked, may serve as a specimen. "I desire to give him (Philip) up to my heavenly Father, yet praying—Father, spare my son, my only son, whom I love."

His whole conduct to his offspring was marked by kindness. The advice he gave to others, he acted upon himself. "Do all you can to make your children love home." "Continual chiding and finding fault," he abhorred. "Remember," he would say, "that children are *but* children. If parents would not correct them except in a praying frame, when they can 'lift their hands without wrath,' it would neither provoke God, nor them."

His care and anxiety for their spiritual interests was uniformly conspicuous. He beheld them with deep and serious attention; observing, sometimes, how awful a consideration it is, that when a child is born he will outlive all the ages of time.

The sermon in the miscellaneous works, entitled "Christ's Favor to Children," developes Mr. Henry's sentiments with most instructive minuteness. He has there placed parental obligations in a strong and affecting light; directed, with happy precision in the performance of essential duties; imparted instructions at all times

* See the Note J.

suited to the young; and so ministered advice and encouragement to those who have their superintendence, as to indicate, with equal perspicuity, the soundness of his principles, the ardor of his piety, and his great insight into mankind.

Such remarks are no less applicable to the directions to parents contained in his Treatise on Baptism.

In the education of his own children he copied the example which had been exhibited at Broad Oak; an example in which it may be difficult to determine, whether the wisdom of the discipline, or the sanctity of the instruction, most predominated. "I have known those," says Mr. Tong, "who upon their first acquaintance there were surprised to see so much 'beauty of holiness,' and were ready to say, 'Surely God is in this place. This is none other than the house of God, and the gate of heaven.'"

Mr. Henry, like his father, seems to have attempted every thing in this difficult part of parental responsibility, which was calculated to restrain evil propensities, and to inspire the fear and love of God. "I know," the address was made to Christian parents and himself also, "you cannot give them *grace;* that is God's gift; but duty is required. Children must be nursed for God, and our care should be that they may be pious." He labored to counteract the first risings of evil tempers in his children. He often asked them, and he advised others to do the same—"Whom is it that God resists?* What is the first of the seven things which the Lord hates?"† And he not only inculcated in the abstract, a strict regard to verity, but he enforced and adopted as his own, an impressive remark made to him in conversation, by his friend "Mr. Wynn, of Coperlenny,"—that generally, those who make conscience of speaking truth, prosper in the world; and that none are more visibly blasted than those who make no conscience of a lie.

In attention to domestic *worship* also, Mr. Henry reve-

* James iv. 6. † Prov. vi. 16.

rently imitated the constancy and punctuality of his father. Like that illustrious saint so often mentioned, he assembled his family, whatever happened, and whoever were under his roof, as early in the morning as circumstances would admit; and also, in like manner, in the evening; "being ashamed," they are his own words, "to put God off with drowsy devotions."

He was comprehensive: but neither tedious nor hurried. The exercise commenced by invocation, in a few words of the Ineffable Name, for aid and acceptance. He then read, in the morning, a portion of the *Old* Testament Scripture, in regular course; and, in the evening with like regularity, a portion of the *New*. Unless the chapter was short he divided it into sections; confining himself, generally, to eight or ten verses, of which he gave a brief and edifying explanation.

After the exposition some part of a psalm was sung; every one had a book; and so neither the sense, nor the melody, suffered that interruption which is incident to reading line by line. "How the houses of the good old protestants were perfumed with this incense daily, especially on Lord's-days, we," says Mr. Henry, "have heard with our ears, and our fathers have told us."

Prayer succeeded singing. The whole was usually comprehended within the space of half an hour, or a little more.

When prayer was over, his children received his blessing, which he pronounced with great seriousness, solemnity, and affection.

The better to engage the attention of his family, he required from them, at the close of the exercise, an account.

On the sabbath the same order was observed, the household assembling about eight o'clock. Nor were his public engagements on that sacred day allowed to interfere, either with the observance itself, or his own personal attention to it.

It is narrated of that eminently holy man, the Rev-

erand R. Rogers, of Wethersfield,* that having been long "troubled," he set apart a day to seek of God why he so often hid his face from him. After three hours spent upon his knees he came down cheerful; saying he had "found it;" namely, that being busy for his sermon, instead of praying with his family on the morning of the Lord's day, he had neglected that duty, and left it to his wife. He afterwards altered his course in that particular.

The worship being concluded, Mr. Henry took his family to the solemn assembly. After dinner he sung a psalm, offered up a short prayer, and so retired to his closet till the time returned for meeting the congregation. In the evening he generally repeated, in his own house both the sermons; on which occasion many neighbours attended; the repetition was followed by singing and prayer; two verses more of a suitable hymn were then sung; the blessing pronounced, and the younger children catechized. After supper he sung the 136th Psalm; then catechized his elder children and servants; heard them repeat what they could remember of the sermons; and concluded the day with supplication.

Besides the *daily* oblations and sabbath services which have been noticed, Mr. Henry often kept family *fasts;* sometimes in unison with invited friends; at others with his own household. And frequently he fasted alone. On these occasions, like the believing patriarch, he wrestled for "spiritual blessings;" and, whatever were the cares, or fears, or trials of himself, or his friends, they were committed, with filial simplicity and confidence, to God.

A pious custom then happily prevailed, of assembling friends in private for imploring the divine favour, and commemorating, with praise and thanksgiving, deliverance from domestic or other afflictions. This custom, also, Mr. Henry observed. On such occasions he would remind his brethren and companions," that—"distin-

* See Brooks' Lives of the Puritans, vol. ii. p. 221.

guishing mercy calls for distinguishing thankfulness and obedience."

His piety "at home," embraced the whole compass of relative religion. He was an "example to believers," not only as a husband, a father, and a master; but also as a son, a son-in-law, a brother, and a friend.

As a son, and a son-in-law, he was respectful, attentive, and affectionate. In early life he often declared, that no place was so good to him as his father's house; and, when he settled at Chester, he did not conceal the laudable satisfaction he felt in its nearness to Broad Oak. His diary shows the frequency of his journeys thither; and it evinces, likewise, that natural affection was strengthened and even hallowed, by appointments, periodically made between himself and his father, for preaching on week days, at some intermediate place between Chester and Broad Oak; as Shockledge, Ridley, and Peckferton. Their affectionate visits to each other became thus subservient to the purposes of their sacred vocation. After the death of his father Mr. Henry showed to his aged and widowed mother even "double honor."

In the fraternal charater he shone. "I think says Mr. Tong, who had the best opportunities for observation, "few came up to him, and none that I ever knew excelled him." The estimation in which he was held by his sisters has been before noticed, and was frequently manifested; not often, perhaps, more distinctly than in a letter yet remaining, and addressed to him, when he was a student at Gray's Inn, by his excellent father,— "Yours came safe to hand, and is as welcome to us as ours can possibly be to you. Your sisters flock about it as bees about a honeycomb, and are as much refreshed by it." Indeed, the harmony subsisting at Broad Oak was such, that not the least angry or unkind word was ever known to pass between them. And after they had attained maturity, and were severally transplanted into their own families, instead, as is too commonly the case, of emulation or indifference disturbing their attachment,

or withering their comforts, they remained *one*,—one in interest, and one in affection.

In the choice of his associates; and, indeed, in all his intercourse with society, Mr. Henry manifested through life, the caution which had been instilled into him, from infancy, and which he habitually recommended to others. "Those who profess religion profess friendship to God; and is it not," he would say, "a contradiction to that profession, for us to make those our bosom friends whom he 'beholds afar off.' To the evil doers we *must* say—Depart. Not as if it were unlawful to have ordinary commerce with the worst of men. Then must we needs 'go out of the world;' we cannot *but* have dealings with them; we must pay civil respects to them; but we must not choose and court them for our acquaintance. Especially take heed of choosing and courting such into near and standing relations. He that goes near the fire is in danger; but he who takes fire into his bosom, and goes upon hot coals, is a madman."

His rule as to friendship and acquaintance was—"few and good." And the apophthegms he has left among his papers, not only indicate his quicksightedness, and accuracy of observation in reference to professed Christians, but show how difficult it must have been to have imposed upon him. They thus furnish a valuable, though direct, testimonial of the excellence of those valued persons who were his chosen friends.

"Commonly," said he, "such as are least loving and respectful to others, are most high in expecting love and respect from others; and most heinously resent the denial of it."

"*Sincere* love is that which looks at God, and not self, in what it doth. It is 'love unfeigned.'"

"I often suspect those whose religion and love lie in their *tongues*; blessing 'with a loud voice.'"

"To be sincere is to be plain; like Jacob: without complimenting. Every thing he said and did was natural, and not forced."

"You reckon that plain, that is of one color. Now,

a sincere Christian is of the same color within doors that he is without; on the week days that he is on sabbath days. He makes no great show; no talk: all his glory is within. He is swift to hear and glad to learn. A fool in religion is full of words."

Mr. Henry was a steady sympathizing, and active *friend*. He used to set apart some time to pray for his relations and friends by name. He paid them, also, frequent visits; he addressed them by kind letters; and he took pleasure, as opportunity served, in their company at his own house. There they were ever entertained with cheerfulness. It was under such circumstances that he observed,—"God gives us leave to cheerful; we have cause to be so; and a command to be so."

He was an enemy, however, to trifling and levity; nor did he, for a moment, confound happiness with those propensities,—"True joy," said he, "is a serious thing, and that joy, which will not consist with seriousness, doth not become a man, much less a Christian. Christ appeared to dislike the joy of his disciples, even in the success of their ministry, when they seemed to be transported with it. In heaven there is joy, but no vain mirth."

In the afflictions of his friends he was literally *afflicted*. Sympathy and kindness incessantly displayed themselves; and when death rendered intercourse impossible, his unaffected sorrow, and his readiness to serve needy survivors, gave to his sincerity the fullest demonstration.

Not only was Mr. Henry fitted by his birth, and possessions, and talents, to associate with men of rank and fortune, and intellectual eminence, but it pleased God to honor him with not a few valuable friends among persons so distinguished.

And the list, brief as it is, may well flush the cheeks of those descendants of ancient nonconformity, who, in modern days, affect to despise their progenitors, either for mental imbecility, unnecessary freedom of thought, or a supposed want of external respectability.

Mr. Henry's diary particularly notices, among his friendships, Lady Levit and Lady Ward, and Mrs. Hunt, "wife of Mr. Hunt, merchant, London—" there styled, his worthy good friend.

He was intimate with the Earl of Willoughby; and after preaching at Chowbent, it is no uncommon thing to trace him direct from the conventicle "to Shaw Place, Lord Willoughby's house, near Rivington." He describes his Lordship as the 21st peer of his family; as a very grave, serious gentleman; showing him great respect; and speaking with savor of divine things. His lady and daughter much for the church.

The names of Lord James Russell and Lord Paget, are so mentioned by Mr. Henry as to indicate mutual respect and familiarity. He notices having dined at Lord James Russell's, when in London in 1710.

At Sir Robert Dunkenfield's, he was, a frequent visiter; the family, he remarks, was numerous; fearing God; and he adds,—"the eldest son, by his lady, designs for the ministry, and is with Mr. Cunningham."

Nor was he less frequently at Abbot's Bromley, the mansion of Sir Charles Wolseley, Baronet. On occasion of one of those visits, he records the satisfaction he felt in having had two or three hours intimate conversation with Sir Charles, then above eighty years of age.—"He speaks," is his account, "with much savor of another world. He said, he wished he had been a minister. Lord Say, and Seal, his father-in-law. He spoke much of *his* great piety."

He was on terms of intimacy, likewise, with Sir Charles Hoghton, Baronet; and, after preaching at Chowbent, often visited Hoghton Tower, as well as Shaw Place: sometimes both. This was the case, May 26, 1708. Under that date he writes, "I had much edifying conversation with Sir Charles Hoghton, only he expressed too great an esteem for my poor performances. I came back to my Lord Willoughby's.

Sir Henry Hoghton's name must not be omitted; nor that of his sister, Madam Mary Hoghton: who, being

taken suddenly "very ill at chapel," in Chester, September 17, 1710, died two days afterwards at Mr. Henry's house.

To the preceding list may be added the Lord Chief Baron Ward; Sir Henry Ashurst; Sir John Chetwode, of Oakley, near Market Drayton, in Shropshire; Captain Cromwell; Sir Robert Coffey; Sir Thomas Abney, Sir John Hartopp; Sir Richard Blackmore; Sir William Ashurst, "at Highgate;" Sir Walter Young; Sir Gabriel Roberts; and Sir Andrew Kennedy.

Among his lay friends may be instanced, Edward Harley, Esq.; usually called Auditor Harley, and brother to the Right Honorable the Earl of Oxford; of whom, after an interview, August 4, 1712, Mr. Henry says, "he discourses of Christ and heaven, with his ancient seriousness." Mr. Clive, of Styche, near Market Drayton; Thomas Corbet, of Stanwardine, Esq.; George Clive, of Walford, Esq. and Mr. Harris, of Prescot; Mr. Benyon, of Ash, his kinsman; Mr. Yates, of Danford; Mr. Higginson, and Mr. Eddowes, of Whitchurch; all in Shropshire. In Flintshire, Luke Lloyd, Esq. of Bryn, the ancestor of the Right Honorable the Lord Kenyon; Mr. Woods, of Atherton, in Lancashire; and Mr. Robert Mort, of Warton Hall, in the same county. The father of the last-mentioned gentleman was one who feared God above many; he was an illustrious example of humility, charity, and primitive Christianity: and was universally loved and honored; even the most profane of his neighbors were scarcely known to speak ill of him. He greatly honored God, and his posterity were blessed. He was related to Mr. Tong's father, and after his decease was kind to his widow and children.

Mr. Henry's intimacy with his brethren in the ministry was, as might be expected, extensive. In addition to the worthies, whose names have already occurred, and others who will be mentioned hereafter, may be noticed, Dr. Watts; "good Mr. Pomfret;" the Rev. Peter Finch, of Norwich; Mr. Brain, of Grantham, afterwards of Stafford; the Reverend Mr. Knight, "a conformist

minister in Cambridgeshire, Chaplain to the Earl of Oxford: a good man;" and the Rev. Mr. Mather, of New England.* He specially takes notice of the refreshment he found in the company of Mr. Reynolds of Shrewsbury, because of his learning and piety. The name also of the Rev. Samuel Angier, of whom an interesting account may be seen in the Nonconformist's Memorial,† though mentioned before, must not be omitted here. After a visit to him at Duckenfield, Mr. Henry says, "I preached in Mr. Angier's place. He has little sight, and is solitary. He tells me that he entertains himself now he cannot read, with saying over chapters to himself. He is learning the 119th Psalm."

Such were some of Mr. Henry's acquaintance and intimate friends; and the amenity of his manners, his "mild demeanor and rare courtesy," attracted general esteem. He indulged in no eccentricities; nor had he any taste for that coarse vulgarity which confounds rudeness with sincerity. But as a gentleman upon Christian principles, he honored "all men;" he loved the brotherhood; he condescended to "men of low estate."

"Honor," said he, "magistrates. Give them civil respect; that is due to them and their place; to their dignity, though they stain it; to their power though they abuse it. Honor learning and learned men, especially piety and pious men, though poor in the world. Honor true devotion wherever you meet with it. Think what a poor despised Christian, who fears God, will be shortly. But be not levellers. The wise God has not levelled the world, any more than the surface of the earth."

Among the honorable testimonies borne to Mr. Henry, one contained in the concluding words of a memorandum written by Mr. Reynolds of Shrewsbury, after he had seen Mr. Tong's memoir of his departed friend,

*1712, September 20. I had a letter and a bundle from Mr. Mather, of New England.

† Vol. i. p. 220. 8vo. 1802.

cannot but be instanced; it is short, but beautiful; full of pathos, and full of simplicity. "Farewell, dear saint, thy memory is fragrant upon earth. Thy works will perpetuate thy fame; thy spirit is retired to those that are perfect. I follow, though sinning, tired, and sighing. One motive more I have to quicken me in my way, that I may meet the loving, beloved, holy, happy Henry there."*

It would be easy to compress into a single paragraph a comprehensive exhibition of the commentator's moral likeness. It has been done, indeed, by one of his contemporaries, and with charactistic peculiarity and force. The introduction of the sketch without comment, cannot, it is thought, give just occasion of offence to any. "Mr. Henry" (the writer is the eccentric, but by no means contemptible, John Dunton) "is son to that famous Henry whose life was lately printed in London. I am told he does patrizare; for all his actions appear to be perfectly devoted to God; strictly observing St. Paul's rule in the 4th of the Philippians,—'Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things;'—which Mr. Henry does with that exactness and sincerity—the very churchmen love him; and even malice is angry that she can find no cause to be angry with him."†

Assuming the correctness of the portrait thus drawn, and its fidelity is unquestionable, the biographical delineation might here have safely terminated. The ends proposed to be answered will be better accomplished, however, by somewhat greater minuteness; by illustration rather than eulogy; by diversifying the aspects of character; and by surveying more closely its component qualities; qualities which were too manifest, and too instructive, to be blamelessly overlooked; and which

* Life of Mr. Reynolds, p. 187.
† Life and Errors, vol. i. p. 376. 8vo. 1818.

formed a constellation of virtue so brilliant, as not to be adequately perceived by a casual ordinary glance. Just as the grandeur of the heavens, though perceptible to every eye, is *unfolded*—only to the gaze of an observant and distinguishing astronomer.

SECTION I.

His remarkable Diligence and Improvement of Time.

From the specimens already furnished, it is obvious that the testimony borne to the Waldenses and Albigenses—that they are always working, learning, or teaching*—was eminently applicable to Mr. Henry. But further evidence must be offered.

One year he preached two hundred and eleven times, besides his expoundings, and family repetitions. In some years probably many more. "How frequently," says Dr. Daniel Williams, "did he preach seven times a week."†

He possessed, in fact, the very spirit of the illustrious confessors who have been just referred to, and of their rivals, the early puritans and nonconformists *his* forefathers in the sacred office. He emulated, not only their inflexible courage, and unabating perseverance; but their early rising, and their incessant toil. "Value your souls," was the remark he sometimes made, "and you *will* value your time. Whatever you do, take heed of idleness. That is the devil's anvil, on which he hammers out many temptations."

In advising others, he would say, "Do not lose the morning." And he practised as well as taught. Like his divine Master, he often rose, "a great while before

* Turner's History of England, vol. v. p. 153.

† Funeral Sermon by Dr. Daniel Williams, pp. 81, 82.

day." He was commonly in his study at five, and some times at four o'clock. There he remained till seven or eight. After family worship, and some slight refreshment, he returned till noon; and oftentimes, again after dinner, till four in the afternoon. He then visited the sick, or his friends, and attended to other business. In the evening, after his family were dismissed, and before he yielded himself to sleep, he again retired to his study. Of sleep, he remarked—that it "is God's gift to those he loves; nature requires it; grace gives thanks for it; but those who love it more than their business, when they should love it only in *order* to their business, expose themselves to a great deal of sin." "I desire," he writes, "to close the day with—Return to thy rest, O my soul; to begin the day with—Return to thy work, O my soul; rest in the arms of God's mercy; work in the strength of his grace."

Nothing created him more uneasiness than needless intrusions. Whether those inroads upon time arose out of mistaken politeness, or the influence of inconsiderate friendship, they invariably extorted lamentations and self-reproach, both pungent and reiterated.

In his diary he often complains of the precious hours *lost* in the company of those he loved; he often laments that friends are the thieves of time; and, when noticing even gratifying intercourse with some of his brethren, and others whom he highly esteemed, he says, on one occasion; "I would not for any thing live such a life for a few days together. I am always best when alone. No place is like my own study; no company like good books, especially the book of God." Again; "When I lose time at home, I wish I was abroad preaching; when time abroad is not filled up as it should be, I wish myself at home studying. God, by his grace, help me to *fill up* time—to be busy while working time lasts.

The reader will have observed in the birth-day, and other memorials before introduced, the same instructive sentiments. As the sands of life diminished, Mr. Henry's parsimonious regard to the precious treasure in-

creased; even the smallest loss was pathetically bewailed. Though far removed from an ungrateful temper, and still more so from any disposition to slight the kindness of his friends, he would, when invited to their houses, and most plentifully accommodated, if too long detained, breathe the psalmist's wish: "O that I had wings like a dove, then I would fly away, and be at rest." It was after undue occupation by company, and to little advantage, that the following memorandum was penned. "I look upon this as a lost day. Lord, forgive my trifling. I would rather preach twice every day in the week, than spend another day so unprofitably."

In estimating the industry of this excellent man, his correspondence must not be overlooked. Judging from the diary, and existing specimens, though seldom adapted for biographical purposes, it was extensive. The selections introduced into the present volume suffice nevertheless, to show how perfectly Mr. Tong was justified in the statement, that "his letters were full of prudent advice; most pleasant and ingenious observations; diverting, and at the same time, improving; and all breathing true Christian love and friendship." It is noticed by the same accurate observer, that Mr. Henry was not only kind in writing "to his friends," but also "very speedy in answering" the communications he received.

From the whole of his history, the scriptural injunction—"Whatsoever thy hand findeth to do, do it with thy might," derives an impressive illustration. But in nothing was it more strikingly evinced than in the preparation of the Exposition. While writing that great work, he not only made it his frequent travelling companion; but notwithstanding many interruptions, and even frequent suspension by other engagements, (as is apparent from the chronological list of his writings hereafter given,) it was often prosecuted at intervals; literally, by "little and little." What can be more perfectly surprising than the following instance? It occurred at the birth of his daughter Theodosia. "Between two and three o'clock this morning, while my wife was ill, I re-

tired to my study to seek God for her, and my children. Being willing to redeem time, I did a little at my Exposition; and Ezra iii. the latter end was before me, of the mixture of joy and sorrow; showing that the remembrance of former troubles ought not to drown the thankful sense of present mercies."

Admirable as this example is, its complete *imitation* cannot be universally obligatory. There are many who have neither physical strength, nor vigor of intellect, nor elasticity of natural spirits, adequate to such exertions; many, who, how sincerely soever consecrated to the Saviour, are as unequal to them, as a child would be to the toils and cares of mature age. Mr. Henry used to say, that—if God had given more to *him*, he expected more from him; but would accept of less from those to whom less was given.

Good stewardship is spiritual wisdom; and consists, not in aiming at things too high, but in the faithful use and improvement of the talents with which we are intrusted. This was Mr. Henry's view of the subject. Hence, without defining proportions, either of time or exertion, he confined himself, when advising others, to points of universal application. "Be diligent in your particular callings. Bestow the bulk of your time upon them. Understand your employment; and mind it with all seriousness."

SECTION II.

His Christian Love—His Hatred of Censoriousness—His Opposition to Error—His Candor, Moderation, and Prudence.

"Love," Mr. Henry remarked, "is the golden thread that runs through the whole gospel. God's love to us, ours to him, and one to another. Wherever, therefore, he beheld the divine image, thither his affection was not

only attracted, but manifested. His extensive charity towards *all* Christians, under their relation to their common Lord, and common character as saints, is specially noticed by Mr. Reynolds.*

Mr. Henry accustomed himself to contemplate true believers, notwithstanding a difference of apprehension about lesser things, as having "access through Christ, by one Spirit, unto the Father." "*There*," he would say, "is the centre of the saints' unity—one in us;† not one in the pope, or a general council; but one in God and Christ."‡

Alluding to the prospect of an interview with his personally unknown friend, Mr. Thoresby, he thus beautifully expressed the habitual temper of his mind. "This is not the world we are to be together in; but there is such a world before us; where we 'shall be together for ever, and with the Lord.' To the general assembly of the church of the first-born, which are written in heaven, we are *already* come in faith and hope; by virtue of which we meet daily at the same throne of grace; and have comfort in a spiritual communion with 'all that in every place call on the name of Jesus Christ our Lord; both theirs and ours.' This is an earnest of that blissful state in which we shall be with all the saints; none but saints; and saints 'made perfect;' where Luther and Calvin are both of a mind. God keep us 'looking for that blessed hope.'"

Agreeably to the Scriptures he regarded *all* believers as "saints;" and though, in compliance with custom, or in accommodation to current prejudice, he often prefixed in his publication the epithet—saint—before the name of an "Evangelist" or an "Apostle;" yet from his manuscripts, not to mention his printed works, it is obvious, that to avoid an approximation to popery, he preferred its disuse. A single instance does not occur to the writer, in which Mr. Henry, in any of the numerous papers which have passed under review, used that term

* Funeral Sermon, p. 36. † John xvii. 21.
‡ Eph. i. 10.

to distinguish any, even of those who saw the Lord, from their Christian *brethren.*

For the reputation of others, especially God's faithful servants, he uniformly observed a particular tenderness. Indeed he had been trained to this from his infancy. His excellent father was famous for a steady opposition to "evil speaking;" and seems to have taken pains to infuse into all around him the same spirit. He would tell his children of a gentleman, whose custom it was, when he came among such of the ungodly as were likely to utter reproaches against the puritans, (so the people of God were then nicknamed,) to inform them beforehand; "Sirs, I desire you to take notice—I am one of those you call puritans: and, therefore, if you like my company, and mean I should stay with you, pray forbear talking evil of them, for I cannot, away with it." And good men noticed, with evident approbation, how much sin was thus prevented.

The son herein, as in other respects, did honor to his progenitor. He was few of his words, in reference to character; candid towards his absent brethren; and as deaf as an adder to whisperers and tattlers. "How many are there," he would sometimes indignantly remark, "who go about as talebearers: in one place to pick up slanders, or to dig for them; and then scatter them in another. Look upon such," he added, "as incendiaries. Avoid them as you would those who should attempt to set fire to your clothes."

Unless he felt called to other duties, Mr. Henry uniformly contented himself with deducing from the misconduct of others an excitement to prayer and circumspection. After noticing, in reference to one of his brethren, a circumstance which occasioned him grief and surprise, he merely says—"The Lord give us wisdom, and watchfulness, and resolution. It is dangerous to begin sinful familiarities."

Christian candor was a virtue which contributed, in no small degree, to adorn Mr. Henry's character. He records it as an occassion of comfort to himself, that he

felt able truly to say, he was far from lessening any man's excellences, either for intellectuals or morals, for the sake of differing from him. "Delight," he nobly advised, "in the holy generosity of speaking well of those who differ from you."

But it must not be inferred that Mr. Henry was, therefore, unconcerned about error; or that the danger of such sentiments, as were obviously contrary to inspiration, was either unseen or unfeared. Although he shunned every thing dictatorial, intolerant, and censorious, he was never indifferent to the interests of the Christian faith. He never even temporized; nor did he confound things that differ; and still less, did he mistake the tameness of cowardice, or selfishness, or a love of ease, for commanded charity. He knew that that divine virtue can have no legitimate operation apart from, any more than in opposition to, the essential truths of the Bible.

Noticing the release of the Rev. Thomas Emlyn, (whose popularity was increased by persecution,) from prison, after two years' unjust confinement, Mr. Henry says; "He was with me to-day, Sept. 1, 1705, and adheres to the Arian heresy. I had a deal of talk with him, endeavored to show him that even his own principles are nearer to the orthodox than the Socinian, which yet he was inclined to speak favorably of. The Lord keep me in the way of truth." At another time, April 26, 1707; "Mr. Emlyn called upon me—I perceive he not only retains his corrupt opinions, but seems to speak favorably of deism. He tells me there are many deists; and he finds, in conversation, that they triumph in this —that when they meet with such as condemn them, they cannot get them to enter into a fair argument."

In reference to certain schemes of miscalled rationality, Mr. Henry shrewdly remarked, that "pride is the cause of heresy;" and immediately added—"It was a pleasure to Socinus, that arch-heretic, that he had no master; we wish it had been his fate to have had no scholars."

Of popery, likewise, he entertained a great abhorrence. Regarding the whole system as an unhallowed encroachment on the Saviour's prerogative, he aimed, by sound and scriptural argument, to overthrow it. Few single discourses show the tremendous mischief more forcibly than the one he published, and in which the whole Romish hierarchy is designated—"a spiritual yranny."

Though Mr. Henry was as far removed as any man from undervaluing the judgment of the learned, especially if "they feared the Lord," yet he would call no man master; nor would he regard any body of men, or of Christians, how excellent soever, under that character. The right of private judgment in matters of faith he held to be strictly inalienable and sacred. He regarded implicit obedience to human dictates, not only as not according with a man's duty to God, but as in direct hostility to the claims, both of revelation and reason. He remembered that every one "must give an account of himself to God." "and we know," said he, "who followed like an ox to the slaughter."

When the occasion required it he hesitated not to make an open avowal of his sentiments; avoiding bitterness, indeed, but speaking unequivocally, and without fear. Having in his ordinary ministrations preached from Eph. iv. 9. on the Redeemer's descent into the lower parts of the earth, he "said somewhat of Christ's descent into hell;" and alluded to the creed called the apostles'; "an article," he adds, "which gives too uncertain a sound to be of any use there. Blessed be God for a creed in the Bible."

It is true, that in training inquirers, whether young or more advanced, he valued, and he preferred, the Assembly's Catechism; but it is true, also, that the subjection of his understanding was reserved, free, and unbiassed, for the inspired oracles. His counsel was unvarying; "Set yourselves at the feet of Christ—that is the learner's place."

The esteem Mr. Henry cherished for all pious con-

formists, was very cordial and very exemplary ; he loved them as brethren in Christ Jesus. "I hate," he would say, "to see religion and the church monopolized ; as if Christ took his measures from our little fancies and opinions. Those I call Christians, not who are of this party, but who call upon the name of Jesus Christ our Lord ; those, whatever dividing name they are known by, who live soberly, righteously, and godly in this world. The question by and bye will not be—in what place, or what posture, we worshipped God ; but, did we worship in the spirit."

On Sir William Dawes's arrival at Chester, after his consecraction to that see, Mr. Henry not only mentions the "great ceremony with which he was met ;" but adds —"I have prayed that God will make him a great blessing to this place."

"I am much pleased," he writes, "to hear of a good man, who is now vicar of Ellesmere—Mr. Dean."

Referring to an evening spent with Dr. Oldfield,* he remarks, with obvious gratification, "We talked of a better correspondence between the moderate churchmen and dissenters."

Mr. Henry evidently felt pleasure while recording another passage ; "Mr. Bradbury told me that he was lately waiting on the Archbishop of Canterbury,† and was well pleased with his truly puritan spirit."

A dissenting minister having proclaimed his want of judgment, if not a more serious defect, by dealing out invectives against the established liturgy, Mr. Henry joined with many of his brethren in Staffordshire, in a protestation against Mr. Sparry's profane expressions concerning the common Prayer.

Nor did he unfrequently make known the aversion he felt towards the contracted spirit of a bigot ; whether it existed among nonconformists or churchmen, the evil was unsparingly reprobated and exposed.

* See a life and Portrait of the Doctor, in Wilson's History, vol. iv. p. 160, &c. † Dr. Tenison.

At the time of the public thanksgiving, in September 1704, for the victory obtained by the Duke of Marlborough, at Blenheim, he was laid aside by indisposition; his friend, Mr. (afterwards Dr.) John Evans, then of Wrexham, supplied his lack of service in an excellent sermon, from Judges v. 12. But Mr. Henry mentioned it as grievous to him, that on that day, when all good protestants and Englishmen had such an opportunity of common joy, an eminent dignitary of the church, in his sermon at the abbey in Chester, was very severe in reflecting upon the dissenters, and charging them with inexcusable forwardness. "Is there no peace then to be had," asks Mr. Henry with some emotion, "unless we will submit in every thing to those who say to our souls —bow down that we may pass over?"

Referring to the treatise entitled, the "Rights of the Christian Church," and which appeared in the year 1706 he says; it is 'a book which makes a great noise; it cuts the sinews of church tyranny, and houghs its horses; it exposeth persecution, but is manifestly Socinian; it vindicates the dissenters from schism, and it maintains their liberty, though it much diminishes the ministry and ordination, and speaks slightly of divine institutions. Yet I hope it will be a check to the spirit of bigotry."

Mr. Henry deplored the proneness of mankind to make religion so much the matter of dispute; and to waste in argumentation the zeal which ought to be employed in what is practical. "That wickedness," he writes, "commonly goes under a specious color, but God searches the heart; he knows upon what principle men act, who, in their contests about religion, seek their own glory and not his. Multitudes lose the power of godliness, and with it, no doubt, lose their own souls, while they are eagerly contesting about the forms; the form of words, the form of worship, the form of government.

"Those who bestow the vigor of their spirits upon contentions with their brethren, can never strive in prayer."

He remarked on one occasion, that "no fire of con-

tention hath burned so hot as the *ignis sacer*;"—"When a town hath been burned, the churches and steeples have flamed the highest."

With a view to lessen evils he could not cure, and to prevent those inferences which specious and infidel spirits weave into a covering for ungodliness, he would say to all, and especially youthful and inexperienced observers,—"Be not prejudiced against the ways of religion, by the divisions that are among its professors. It is too true that there are strifes among Christians, but it is not because of their Christianity. That forbids it. In the great things of God all good people are agreed; and the things wherein they are agreed are many more, and more material, than those things wherein they differ. Our Lord Jesus Christ has told us of such divisions before. It always was so. God has wise and holy ends in suffering it, and will at last bring glory to himself out of it."

The attachment cherished by Mr. Henry for the principles of nonconformity, resulting, as we have seen, from the most careful examination, and decided conviction, invested his candor with charms which would otherwise have been impossible. Nor is it less honorable to his integrity, than demonstrative of the soundness of his principles, that neither his intercourse with affluent churchmen, nor the ablest opposing statements, nor the railings of the proud, could shake his steadiness, or render the rectitude of his course as a dissenter doubtful. In the midst of all, experience and reflection seemed to establish him still more in the decision he had made. "I am pleased," he writes, "with Mr. Palmer's answer to Wesley, and I bless God who raised up men, fit to be advocates for an injured cause."

Again: "I am much confirmed in my nonconformity from the consideration of the imposing of the sacramental test; by which the ordinance of Christ, far different from the discipline of the primitive times, is not only allowed, but *forced* upon, all the vicious officers of the

army and navy, (which are not a few,) to the scandal of our holy religion."

After inspecting a specimen of Dr. Sacheverell's raving imbecility, he writes,—"It gave me occasion to bless God that I am a dissenter."

When he had read the Life of Dr. Heylin, he remarks, "I am confirmed by it."

Mr. Henry frequently styled the Bartholomew ejection, a fatal day; a day to be remembered with sorrow, on account of the silencing of so many ministers.* On its anniversary, August 24, 1807, he says, "Lord lay not to the charge of the land the *guilt* of this day forty-five years. Open the eyes of those who justify what was then done."

The lively interest he took in all that related to the cause of nonconformity; his regard to the relics of its early representatives; the desire he cherished for the maintenance of its honor; and the satisfaction he felt in its illustration and history; are apparent in every part of his manuscripts and diary.

After noticing a letter received from the Rev. John Evans, the author of the Sermons on the Christian Temper, informing him of the smiles of the court upon the dissenters, he writes,—"I wish they might as well bear *them*, with humility and modesty, as our fathers did its frowns, with meekness and patience." And alluding to the conversation of a friend with one of the judges on the circuit, who spoke of them respectfully, he adds, "God give them grace to carry it so as they may merit respect."

His friend Mr. Tong, having visited him in the year 1708, and informed him of the good posture of the dissenting interest in London; he says in the diary, "I thank God, and take courage."

In a letter to Mr. Thoresby, dated Chester, April 28, 1709, he expresses himself still more distinctly. "You cannot think how it rejoiceth my heart to hear from one

* Note L.

so well able to judge, of that excellent spirit, both of devotion and moderation, which you observed in London. Blessed be God for such promising tokens of the continuance of his presence with us, and such earnests of further mercy he has in store for us. I have been very much pleased to observe the growth of the spirit of moderation and charity among the dissenters, as far as my acquaintance has reached. I speak it with assurance, it prevails more and more; and with pleasure, that in my narrow sphere, I hope I have contributed something towards it. And I am now pleased to hear, that there are those in other places who have the same spirit towards the dissenters; and that the spirit of Lesly and Sacheverell has not the ascendant every where so much as it has in these parts. God, by his grace, increase holiness and love among us; and then—the wilderness will be a fruitful field."

No great while before his decease, after a visit from Mr. Evans, he records it with visible pleasure, "that that good man was undertaking to collect the history of nonconformity from the reformation to 1641;" a work, he adds, for which "he is very fit."

The moderation so conspicuous in the character now delineating was not *limited*, it should be remarked, to the points and occurrences which have been mentioned: it extended itself equally to those daily habits of a different description, wherein not a few men, in other respects wise and eminent, have failed.

Mr. Henry noticed that "Moses received the law fasting;" and, speaking of intemperance, observed, that it was by eating "we all fell." "Nothing," said he "is more contrary to the profession of a Christian, than the life of an epicure." And he advised all to "take heed of the *beginnings* of intemperance." "No certain rule," he would say, "can be prescribed, but quantum sufficit. When in danger, try whether you have learned the first lesson in Christ's school—to deny yourselves."

Adverting to the fact, that there *are* those who are "mighty to drink wine," he remarked, that "it is rather

the commendation of a barrel than a man, to be able to contain much liquor." In short, he preached, and he recommended, not on this subject only, but generally,—a spirit of holy watchfulness.

"In the absence of *that* duty," said he, "a Christian is like a city without gates and bars." "Suspect a snare," was his counsel, "in every employment, and in every enjoyment."

The same principle discovered itself fully as to worldly possessions and acquirements. Mr. Henry entered into the very spirit of a remark once made by an ancient and reverend preacher, Dr. Arrowsmith, and which, in a single sentence, conveyed a volume of instruction—as "a man may touch pitch, and not be defiled, if he touch it with a cold hand; so in the pursuit of earthly things, if we are not *hot* we may avoid the contamination."

Though literally abounding, even lawful comforts were used by Mr. Henry with indifference; as one whose affections were "set upon things above." "We *see* present things," he observes, "but we must not *look* at them. Herein surely consists the very life and power of religion."

Sometimes, in pointing out "the *folly* of coveting to spread a large sail," he urged for consideration, that "we are but thereby so much the more exposed."

And as to money, useful and valuable as, in its due place, it undoubtedly is, he remarked, with a view to check the *love* of it,—that it "has no currency in the other world. The great day," said he, "will burn up all those things upon which men now set their hearts."

It grieved him to see professed Christians living as if their happiness was bound up in the creature. "Many people think," said he, "that there is no harm in spending upon themselves, if they can afford it; little considering how greatly the precious soul is hereby wronged." All such he advised to "lay out no more in the repairs of their cottage than will be allowed in their accounts."

When he perceived any "angry at those who stood in their light;" in other words, envious and jealous; he

thought it a sign, that the things which are "seen and temporal," were most looked at. And "will you," he asked, "who are hoping for treasure in heaven, pant after the dust of the earth?"

An occurrence happened after Mr. Henry's removal to Hackney, which places the view which has been given of this part of his character in a very interesting light: the statement being written by himself at the time, prevents misconception; and renders doubt impossible.

"1713. March 8th. Lord's day. In the evening I went to London. I preached Mr. Rosewell's evening lecture, Psalm lxxxix. 16.—The joyful sound. As I came home I was robbed. The thieves took from me about ten or eleven shillings. My remarks upon it were,—1. What reason have I to be thankful to God, who have travelled so much, and yet was never robbed before. 2. What a deal of evil the love of money is the root of, that four men would venture their lives and souls, for about half a crown a piece. 3. See the power of Satan in the children of disobedience. 4. See the vanity of worldly wealth; how soon we may be stripped of it. How loose, therefore, we should sit to it."

It would be erroneous, however, to infer from Mr. Henry's moderation in reference to the "life that now is," that he was *negligent* of his temporal affairs; or that he encouraged others either in indolence or unconcern. His rule was this,—not to be "idle, or careless, or prodigal, but graciously indifferent."

Having early embraced it as a maxim, that the "*prudent* Christian will be a prosperous Christian," he diligently applied himself to the cultivation of the habit of prudence; and always took care to "guide his affairs with discretion." It is true his caution often subjected him to reproach; but it kept him out of difficulties; and from the necessity, also, of making humiliating concessions.

By these means he attained to great stedfastness and reputation. At so vast a distance did he stand from selfishness credulity and *in*caution, that every eye with-

in his circle looked to him for direction and counsel. He was the Ulysses of his congregation.

When advised with, his discourse was familiar and minute; and, in addition to that sound instruction, to which his great sagacity and long experience contributed he commonly cited some appropriate portion of Scripture to bear upon the subject.

Far from encouraging Christians, when perplexed or afflicted, in a *gloomy* apprehension of things; he studiously pointed out the evil of such a course, and allured their attention upwards. "Let not *one* affliction," he would say, "drown the sense of a thousand mercies. Our great duty is to trust in God, to commit our way to *him*; and when our fears take us off from that, so that we cannot find in our hearts to let him dispose of us, they are sinful. Prevailing fears are briers and thorns which choke many a good duty."

He never failed to remind his friends that God has *promised* to direct the steps of those who in "all their ways acknowledge him;" and, therefore, he uniformly and pressingly commended attendance at the throne of grace; especially in seasons of distress. Sometimes he expressed the pleasure those visits afforded him in which his friends requested him to pray with them. And how agreeable soever the company was which he met on such occasions, or how excellent soever the entertainment, if a separation took place *without* united prayer, he felt both uncomfortable and disappointed. On one occasion, such an occasion is recorded very mournfully. It is believed a necessity for the complaint did not often occur. His friends at Chester (and no doubt at Hackney too) *loved* prayer; they had been trained to the enriching practice. If any drew near to an hour of sorrow; if any journey was in prospect; if any affair of consequence was to be managed; if any child was to be apprenticed, or otherwise disposed of: it was usual with them to commit all to God; not only in their closets and families, but with their ministers. In this "good old way" Mr. Henry found and encouraged them, nor did

any circumstances of meanness or poverty prevent his personal concurrence. "How sweet a thing it is to pray," he would say, "*minding a particular errand.*"

Occasionally he was consulted in reference to projected publications; and sometimes the works themselves were submitted to his inspection. Thus he writes, —1705–6, April 16. I read a manuscript of Mr. Cheney's, against the Bishop's Courts." "1706, October 21. I read a manuscript of Sir Charles Wolseley's, concerning prayer, with much pleasure." "May 24, 1714. I spent some time of late in perusing a manuscript of Mr. Galpin's, on 2 Sam. xxiii. 5. 'An everlasting covenant.'"

SECTION III.

His Benevolence—Public Spirit and Loyalty.

The estimate set upon the good things of this life by Mr. Henry; and his moderation also, in the enjoyment of them, have already been noticed. And it will not be forgotten how, without loving mony, he gave thanks for his worldly possessions. He knew who hath said—"It is more blessed to give than to receive;" and no process of arguing was necessary to convince him that "he is not a worldling who only has earthly things; but he who affects them."

The papers of Mr. Henry contain little to satisfy curiosity, either as to the amount of his annual income,* or the exact proportion of it devoted to charitable purposes; though enough is visible to evince a constant recognition of stewardship, and a believing reference to the appointed account. "We honor God with our substance," he

*"The congregation brought me 24*l* for last quarter." July 21, 1707.

remarked, "if we use our estates, and the interest they give us, for the promoting of religion in the places where we live; and—the support and encouragement of the ministry; the education of youth; the disposing of Bibles and other good books; directly tend to that honor."

Upon himself, and upon others, he enforced such sentiments as were calculated to promote a charitable disposition. "We lose," said he, "what we save. Withholding that which is meet tends to spiritual poverty: the worst of all husbandry. It is like grudging seed to the ground." As occasion served he plainly pointed out the great evil of covetousness. Sometimes he urged upon all around him their exposure to that sin, and advised them to suspect themselves guilty of it. 'We are born,' said he, 'with the world in our hearts.' Noticing that many 'think themselves not covetous because they are content with what they have,' he added, in allusion to the parable—"so was that fool."

In the exercise of a benevolent temper, Mr. Henry remembered the example of Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. Like the children of the highest, therefore, he was kind to the *un*thankful, and to the evil." After lending seven guineas to obtain a discharge for the son of a poor friend who had enlisted, he observed that many reasons offered themselves why he should have *abandoned* him: "but," he adds, and it is a fine development of genuine Christianity—"the mercy of God to me, a provoking, backsliding sinner, answered them all. God doth not cut men off, though, by their iniquity, they have sold themselves."

His benevolence was unlimited; while it visited unworthy neighbors, and embraced in a peculiar manner the "household of faith, it extended to *all* men. When many of the "poor Palatines, driven from their country" by persecution, visited Chester, in the year 1709, "to the discontent of the high church party, though only going for Ireland," he writes, "I have lent them my stable to sleep in. Into a stable it was that Christ was thrust."

The state of the reformed churches in general deeply interested him; and for those of France in particular, as dwindling and ruined, his supplications were numerous and fervent. He often applied to them that beautiful and encouraging passage,—"The vision is yet for an appointed time, but at the end it will speak and not lie; though it tarry, wait for it, for it will surely come, it will not tarry."

In prospect of a peace with France, he wrote a letter to the Bishop of Sarum,* entreating him "to do his utmost that the French protestants might not be neglected in the treaty:" to which the good prelate replied, "that the business of religion would not be neglected."

It was a regard to the business of religion; or, in other words, the best interests of his fellow-countrymen, which rendered Mr. Henry so eminently conscientious and diligent in the observation of national and appointed fasts. For a time, particularly in the years 1691 and 1692, those observances were appointed monthly. On such days, he always chose for the exposition, and sermon, some appropriate portion of Scripture; and stood before the people, not unfrequently, five successive hours, maintainiug to the last, even when unassisted by his brethren, his accustomed energy and liveliness. They were days of unutterable intercession. His prayers abounded with scriptural arguments; and his prevailing sense of public necessity, combined with supreme longings for heavenly supplies, excited affections, at once ardent and devout. "It is *not*," he remarked, "the strength of our navy, the extent of our alliances, the prudence of our statesmen, or the valor of our generals, that we can depend upon; an arm of flesh is but a broken reed."

Many of his manuscript sermons might be cited in corroboration of these statements, and to illustrate also, which they do with the happiest precision, the aspect of the country, both in a moral and religious point of view;

* Dr. Burnet.

one of them indeed furnishes a portraiture of the professedly Christian world, truly affecting; and so well is it adapted to promote caution and holy excitement, as to forbid omission. Preaching in 1702, June 10, the day of a public fast on the queen's declaring war with France and Spain, he addressed his hearers thus,* "The evidences of our iniquities are too plain to be hid; too many and too gross to be hid under the mantle of charity itself. Three sorts of iniquities testify against us; the daringness of atheists and unbelievers; the debaucheries of the profane; the declinings, and divisions, and disagreeable walkings of those who profess religion. I mean not those of any particular party, but such as run not with the profane to an 'excess of riot;' even *they* are wretchedly degenerated from the pious zeal and strictness of their predecessors. Their love waxeth cold, and their differences are mismanaged; diversity of apprehensions causeth alienation of affections; and we do not see that disposition to union and accommodation which we could wish. The breach is yet wide 'as the sea.' How great is the worldliness and pride of professors; their private feuds and quarrels! And that which *aggravates* these sins is,—that the light of the gospel still shines so clearly, and we have great peace and liberty. And 'shall not God visit?' Shall not a camp be troubled in which there are so many Achans? I am not for propagating fears, and jealousies, but—repentance."

Similar observations would apply to the appointments for public thanksgiving. Mr. Henry celebrated the victory of Ramillies, in 1706, uniting with it the success of affairs in Catalonia, by discoursing twice, the same day, from Gen. xiv. 18, 20. "Melchisedek blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand." He thought that the occasion of rejoicing being doubled, praise ought to be so also. And when, in 1708, a day of

* The text was Jerem. xiv. 7. "O Lord, though our iniquities testify against us, do thou it for thy name's sake."

public praise to God for defeating the attempted invasion, and for the victory gained near Oudenarde, was appointed, he preached twice from Gen. xlix. 9. He observed the same course diligently, and faithfully, all through the war. It shall, however, only be added, as one of his remarks,—that in the reign of King William, days of humiliation were most frequent; and in the reign of Queen Anne, days of thanksgiving.

In illustrating this portion of Mr. Henry's character, the part he took in reference to the society formed at Chester for the reformation of manners deserves somewhat of minute relation. The narrative will advantageously exhibit the conduct of several excellent members of the established church; it will fully corroborate the statements of his laborious exertion as already made; and, while further evidential of his great candor, moderation, and prudence, will specially demonstrate the sincerity, the soberness, and the energy of his zeal.

The society referred to was formed in 1698, by some worthy conformists, who were incited to it by a similar association in London; and as the union commenced under the immediate sanction of Dr. Stratford, and Dr. Fog; the one the Lord Bishop of Chester, and the other the Dean; both estimable persons, and eminent for their piety and learning; the prospect seemed auspicious. In aid of the benevolent design a monthly lecture also was set up, on a Friday, at St. Peter's church. This, said Mr. Henry, "brings to mind the days of old." The first sermon was delivered by the worthy prelate, from Rom. xiii. 14. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Mr. Henry was an auditor: greatly rejoicing in the testimony thus borne against the "wickedness of the wicked."

The next discourse was preached by the Dean, from Eph. v. 11. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Mr. Henry listened to it with singular delight. "It was," says he, "very much to the purpose, pressing home the ne-

cessary duty of beating down sin and wickedness;" and adds—"I bless God for this sermon; and as I have, from my heart, forgiven, so I will endeavor to forget, all that the Dean has at any time said against dissenters, and against me in particular. Such preaching against sin, and such endeavors to suppress it, will contribute, as much as any thing, to heal differences among those who fear God."

That the fire thus kindled in a cathedral might have a chance of burning, Mr. Henry, and his brethren likewise, acted with commendable prudence. Instead of pressing into the service with any injudicious eagerness, they studied, by an attendance upon the lectures appointed by the association, to countenance and encourage the clergy.

That *their* hearts were set upon the work is evident from the fact, that, *before* the formation of the society which has been mentioned, (on the 3d of May preceding,) at one of the congregational fasts, it had been determined by them to "seek the Lord" in a very particular manner,—first, for the deliverance of the protestants in France; and then, for the success and prosperity of reformation-work in England; and, especially, in Chester. On that occasion Mr. Henry preached from Ps. vii. 9,—"O let the wickedness of the wicked come to an end"—in its two great branches, persecution, and profaneness.

At the latter end of that year, on his usual lecture day, Mr. Henry directed the thoughts of his people to similar topics. He continued this course for some time. His method is worthy observation, and may be advantageously perused.

The first sermon urged the universal necessity of *personal* reformation, from Jer. xxv. 5,—"Turn ye again now every one from his evil way, and from the evil of his doings." The next commended *family*-reformation, from Job xxii. 23,—"Put away iniquity from thy tabernacle." He then pressed upon those who make a more open profession of religion, the duty of first reproving and reform-

ing *one another*—before the profane are interfered with. His text was John xiii. 14.—"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet"—not only condescend to one another but reform one another; for Christ washed his disciples' feet, not only as a sign of his own condescension, but of their sanctification,—"If I wash thee not, thou hast no part in me." This was followed by a discourse from Ps. cxix. 53,—"Horror hath taken hold of me, because of the wicked that forsake thy law," in which he showed that, in our endeavors to reform sinners, we should be deeply affected with the horrid nature and consequences of *sin;* and afterwards from 2 Kings ix. 32,—"Who is on my side?" he observed, how sad it is that there should be any tidings among us but *for* God against Baal. A sermon from 1 Chron. xxix. 5,—"Who then is willing to consecrate his service this day unto the Lord," intended also as a preparation for the Lord's supper, terminated the course.

About this time the nonconformist ministers in Cheshire set up a reformation lecture, to be statedly observed at several places in the *county*. Mr. Henry preached the first sermon at Macclesfield, on the sanctification of the sabbath; Mr. Scoles the next at Knutsford, August 1, 1699, on James v. 19, 20; and Mr. James Owen the third at Chester, on 2 Chron. xxx. 8.

They nevertheless, by their presence and influence, encouraged the lectures at St. Peters. Mr. Henry constantly attended them; and his diary notices the good discourses he heard from Mr. Henry Newcome, of Tatnal; Mr. Garanciews; Mr. Newton; Mr. Thane; Dr. Entwistle; Dr. Gipps, of Bury; and divers other clergymen.

Among the members of the established church, however, many adversaries arose; and, in defiance of the exertions of the Lord Bishop and the Dean, visible symptoms of decay, from time to time, presented themselves. Some openly derided. Others formed into hostile parties. At length, an army of opposition was regularly or-

ganized; and, notwithstanding the dignitaries, whose names have been mentioned, attempted an auxiliary and counteracting association, the array became too powerful for mere partial resistance. The Dean, therefore, submitted a proposal to Mr. J. Hulton, Mr. Henry's brother-in-law, that the dissenters should compose a society for the same purpose, to act in concert with the other. To this the readiest assent was given; and, on the 22nd July, 1700, a meeting was convened at Mr. Henry's house, and due arrangements made. Too wise to be sanguine, our author contented himself with observing,—that it would turn for a testimony. Some days after he waited upon the Dean, who kindly received him; made him acquainted with the rules by which he and his coadjutors were governed; and encouraged Mr. Henry and his friends to go on.

Measures so catholic and uniting, only increased hostility. Not a few, because members of the church of England, seemed to fancy themselves invested with superior moral dignity; and possessed of qualities too sacred for association, even in deeds of charity, with nonconformists. The dissenters, consequently were now publicly reflected upon; they were slandered from the pulpit; condemned as schismatics; and pronounced disqualified for the works of righteousness. Even Mr. Henry Newcome, one of the reformation lecturers, and a son of that eminent nonconformist, whose name has been already mentioned, dishonored himself by becoming a railer; an office which Archbishop Tillotson believed angelic beings have neither disposition* nor talent to fill. After hearing *his* accusations and invectives, it was that Mr. Henry, in imitation of Michael when contending with the devil,† made the following solemn appeal. "The Lord be judge between us"—adding, with equal pertinence and correctness,—"Perhaps it will be found that the body of dissenters have been the strongest bulwarks against profaneness in England."

It is pleasant to state, that the moderate church party,

* See Mr. Henry's Treatise on Meekness, Misc. Works, p. 188.
† See Jude 9.

"who were hearty in the design of reformation," expressed to the conductors of the new society their good will. They advised them to proceed, and offered all possible encouragement. Indeed, the cordiality shown by the Diocesan and the Dean, is a convincing proof, in the absence of every thing else, that whatever the causes were which operated to produce such unchristian feelings, there was nothing blameable, either in the character or conduct of the dissenters.

The Dean preached at length a lecture from Joshua xxii. 17, 18,—"Is the iniquity of Peor too little for us from which we are not cleansed until this day, although there was a plague in the congregation of the Lord, but that ye must turn away this day from following the Lord? And it will be, seeing ye rebel to-day against the Lord, that to-morrow he will be wroth with the whole congregation of Israel." It was a sermon of which Mr. Henry often spoke in strong terms of approbation; the preacher not only reproved all, whether magistrates or ministers, who had discouraged and obstructed the work of reformation; but, he stated his belief, that if that opportunity was lost, God, instead of instructing them by another, would contend with them by his judgments.

The sermon had the effect of keeping on "the good design" a little longer; but it failed to infuse new life and vigor. The torrent of profaneness became impetuous, and the majority were carried away; the zeal of many waxed cold; and not a few surrendered themselves to all the malignity and exclusiveness of bigotry. The Dean now addressed them once more. It was on the 5th of September 1701. He selected as a text Heb. xii. 15,—"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled;" and observed, in the close, after many serious warnings, that the lecture had been instituted on purpose to stir up magistrates and others, to be active in their places for suppressing immorality and profaneness; but that all having been said that could be said about it, it was thought convenient to ad-

journ it, *sine die*,—"I wish it be not," said Mr. Henry, "an occasion of triumph to the profane, who have a very great antipathy to the Bishop and the Dean, for their pious zeal against sin."

The dissenting ministers continued *their* reformation sermons, both in Chester and several adjacent places; a service in which Mr. Henry was frequently employed. "But," says Mr. Tong, "they wanted power to make their endeavors effectual."

An occurrence related in the diary of Mr. Henry will explain this,—"My brother Hulton, on Lord's-day was seven-night, observing the Churchwardens of St. Peter's, with a strange minister and others, go to Mr. Holland's alehouse, and sit there three hours, told the Recorder of it. The Bishop came to hear of it, and Mr. Hulton desired his Lordship to admonish them. They set light by the Bishop, and challenged the magistrates to fine them; whereupon Mr. Hulton was summoned to inform against them, and did so, and they were fined: but they were very abusive to him."

The necessity for augmenting the proofs of Mr. Henry's vigilance in the work of reformation of manners, is completely superseded by the "four discourses" he published "against vice and profaneness;"* discourses not exceeded, perhaps, either in adaptation to usefulness, solemnity, or skill, by any similar addresses, either of ancient or modern date. Our author's whole strength seems to have been most vigorously put forth in them for the suppression of human depravity. And his ardor cannot, surely, be surprising, when it is considered, that such evils as those he there exposed, namely, drunkenness, uncleanness, sabbath-breaking, and profane speaking, are, in an extraordinary degree, deadly; that in every age they have served to distinguish, even in the present life, and by infallible evidence, the vile from the precious; and that they have, in not a few instances, tarnished, and in innumerable more ruined, multitudes

* Misc. Works, p. 309.

who belonged, by external profession, to the heritage of God.

To zeal, indeed, against *sin*, especially as combined with separation from the established church, may be fairly attributed the severe and illiberal remarks which have been referred to; and to which Mr. Henry, in common with his dissenting brethren, was frequently subjected from lukewarm, narrow-minded, and prejudiced professors. Whether *he* so viewed the matter or not, is unknown; nor is it important. One thing, however, is quite certain,—and it may be properly noticed in this connexion,—that the occurrences themselves, notwithstanding their direct tendency to such a result, were never converted by him into arguments for *disloyalty;* not even when the highest authorities were most disposed (and sometimes the disposition was distinctly evinced) to concur against nonconformists in acts of oppression and injustice. On the contrary, as a subject of the state, like his venerable father, and a multitude of distinguished men, he uniformly manifested, under statutes of absolute tyranny, and upon principles purely Christian, the most enlightened submission and the truest allegiance. Nor could he endure, even in common conversation, such reflections upon the rulers of the people, however artfully they were couched, as savored of insubordination and decision. His course in reference to public affairs, was invariably modest, dignified, and respectful; as free from a "discontented meddling," as "from an implicit faith and obedience;" avoiding on the one hand, unscriptural reviling; and, on the other, the disgusting sycophancy of fawning flatterers. The counsel he gave was this,—"Be not forward to arraign those whom God hath called to sit at the stern. Though every thing be not just to our mind, nor consonant to our measures, we must remember that we are not cut out to be statesmen; and it is but folly to control what we do not understand. When times are bad, we must not disquiet ourselves by a repining, murmuring spirit; discontent helps to make

them so. *God* governs the world; and is not that enough to satisfy us?"

When the king (James II.) visited Chester in 1687, he was waited upon by Mr. Henry and Mr. Harvey, with the heads of their respective congregations, at the Bishop's palace. They presented a loyal address; but studiously avoided any approbation of the illegal, dispensing power which that monarch claimed and exercised; they restricted their expressions of gratitude to the ease and liberty enjoyed under his Majesty's protection, and only promised to lead quiet and peaceable lives.*

The emotions with which Mr. Henry surveyed his country are fully expressed in his works;† they are often prominent in his diary; and they uniformly evince the noblest patriotism, and the most judicious moderation: moderation the more observable, because Chester then, as it has since been, was distinguished for the violence of its political agitations. "My prayer," he writes, when noticing "an approaching election for the county," is—"that the nation's councils may be intrusted with those who will be true to the nation's interests."

After the dissolution of the parliament, in September 1710, the contest at Chester was exceedingly severe. The mob were "furious;" so much so that Mr. Henry was prevented attending to the interment of a friend. He "durst not," he says, "go to the funeral, nor preach the funeral sermon."

On that occasion he polled for Mr. Booth and Mr. Crew; they, however, soon afterwards retired, leaving Mr. Warburton and Mr. Cholmondley in possession of victory. The nature of the triumph may be conceived of, when it is stated, that the picture of Dr. Sacheverell was carried before the returned members. At Northwich too the "candidates who lost" were "rudely in-

* See Neal's History of the Puritans, v. 5. pp. 45. 616. n. Oct. 1797. and the Congregational Mag. v. iii. p. 225.

† See, for instance, the Misc. Works, p. 533, the sermon entitled "England's Joys."

sulted by one who mimicked a preacher in a tub." "It is strange," adds Mr. Henry, "how the clergy can be pleased with making a mock at preaching!"

By the vote given at that election, the political sentiments of our author may be easily inferred; but, in his record of the death of the Duke of Newcastle, (an event occasioned in July 1711, by a fall when hunting at his Grace's seat in Nottinghamshire,) they appear distinctly, —"The Duke was much lamented by the Whigs; for he was a faithful friend to the honest interest."

It deserves notice, because to Mr. Henry's honor, that whatever views he entertained of state affairs, he wisely said little; and never intruded them to the desecration of divine worship. "Ministers," it is his published statement, "ministers are the unfittest persons, and the pulpit the unfittest place in the world, to talk of such matters in. You know," he proceeds, "it is not my practice. I am most in my element when I am preaching Jesus Christ and him crucified."*

SECTION IV.

His Humility, and Dependence on Divine Assistance.

MR. HENRY had too accurate an acquaintance with his own heart, and dependent circumstances; he perceived too clearly the spiritual extent of the unaccommodating law of God, as "holy, just, and good;" he thought too frequently upon the effects of pride, as displayed in the rebel angels; he had too intimate a knowledge of the Friend of sinners, in his humiliation; and had too sensibly experienced the constraining operations of redeeming love, to indulge in self-exalting reflections. Such as the following characterised *him*, and with such his diary abounds.

* England's Joys.

"I am come to the close of another year;* but my works have not been filled up; there are many empty spaces in my time; and in my duties much amiss; little done; little gained for my soul; though much mercy received; yet my talents have not been traded with aright. It is the blood of Christ that must set all straight between me and my God. There I rest my precious soul."

On one occasion, advising others on this subject; he thus expressed his own sentiments, and the dictates of holy scripture. "Run up all the streams to the fountain. Every crown must be cast before the throne, and every song sung to that humble tune—Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. God plants the trees of righteousness that *he* may be glorified."

"Doth it," he would say, "become us to be proud, when our Master was so humble?" "Read the lives of the eminent saints who are gone; and see how far you come short of *their* gifts, and graces, and performances, and usefulness; and you will rather blush than be proud."

After a season of communion with the Lord at his table, his earnest desires were thus recorded: "I begged and promised, with the cup of blessing—humility, humility. The Lord keep it in the imagination of the thought of my heart."

In the exposition—on Job xxix. 14,—a phrase is used with reference to the comfort afforded that upright man, when deeply afflicted, on recollecting the good he had done to others, which, at first view, would seem to clash with the representations now making. Mr. Henry there speaks, not, however, without prefixing a cautious modification of a "holy pride." The editors of the excellent edition referred to in the present volume, notice the observation, and "protest" very properly "*against* associating with pride any epithet that implies it to be in any case allowable." At the same time it must be remarked, that a perusal of the whole paragraph renders it quite obvious, that Mr. Henry did not intend, either

*1691.

to intimate approbation of *pride*, or in the least to palliate it; but that he used the term in an ordinary acceptation, (incautiously no doubt,) and as synonymous with pleasure, or complacency, or glory.

For the movements of pride, *as such*, he made *no* allowances. He viewed haughtiness as *transgression*, both against the law and the gospel. "The design of each of those," said he, "is to humble us; the former, by convincing us of sin; the latter, by making us entirely beholden to Jesus Christ for life and happiness." Instead, therefore, of tolerating it in any instance, or, as is frequently done, looking upon worldly wealth as affording a plea for its indulgence, he uniformly bore his decided testimony against it. The vain conceits of the rich he confounded by such an inquiry as the following: "Why should you be puffed up because more able than others to make a figure among men, when you are less able than others to work out your own salvation?" And sometimes by that challenge which is reported to have been put by Socrates to the boasting Alcibiades: "Show me the land you are so proud of in the map of the world."

To return to the illustration of Mr. Henry's personal humility. It was rendered particularly conspicuous by the way in which he marked, and bewailed, those faults and infirmities in himself which passed unperceived by others; not publicly, to excite admiration, but in the sacredness and retirement of the closest, for purposes the most devout and improving.

A few instances must suffice:

After forming a catalogue of his library, he notes: "I am not so much ashamed that I have so few books, and so little choice, as that I have not profited more by those I have."

"I have great reason to lament my slothfulness, my distractions in prayer, and the coldness of my zeal for God."

"O what reason have I to mourn over my dulness and deadness, and that I am not more affected myself with

those things of God with which I desire to affect others."

"I studied for to-morrow in much weakness. I am compassed about with infirmity."

"A trifling world, and a trifling heart, are my great grievances."

Statements like these not only evince the depth, and reality, and genuineness, of his humility; but they read to others important lessons of instruction. If *he* deplored so many evils, and those from which, in the sight of his fellow-christians, he appeared most free, what must be the condition of the multitude, who arrogate the very excellences themselves with no better pretensions than are furnished by their own deluded fancy; having to boast, at the utmost, of the appearance only?

Mr. Henry's *general* deportment, both at home and abroad, exhibited the same lowly, and yet elevating, principles; and he assiduously guarded against any encroachment upon them. He walked humbly before God *and* man, and the more so in proportion to the smiles and caresses he received. The maxim he inculcated was this; how he acted upon it is yet more fully to appear—"When the wind of applause blows fresh and strong, then steer with a steady hand."

Writing to his "dear and honored friend," Mr. Thoresby, who had addressed a letter of encouragement to him respecting the Exposition, he says: "The opinion of one of your judgment, learning, and piety, as it is a temptation to pride, (against which I desire your prayers, that I may have grace always to stand upon my guard,) so it is improvable, also, as a spur to industry; and as such I desire to make use of it. I hope you will assist me in giving thanks to God for his assistance hitherto. Sure I have nothing to boast of. What have I that I have not received? I am unworthy to be thus employed. And that you will, likewise, continue your prayers for me, that I may be carried on in it, in a humble dependence upon divine grace. Every page, Sir, is a child of prayer, and still must be so, or it will miscarry."

After a journey, in which mercy had surrounded him,

he writes: "I have not been exercised with the reproaches of enemies, but with a more difficult temptation from my friends—undeserved respects. The Lord carry me safe through evil report and good report." And another time, under similar circumstances of respectful attention, he adds; "I am ashamed to think how unworthy I am of it."

When urged, not long after his settlement at Hackney, to undertake a catechetical lecture in London, he withheld compliance, out of respect to his ministerial brethren there, until he had consulted *them*. And when that consent was obtained, he declined Mr. Shower's urgencies, that the lecture might be at his meeting-house, not only because Mr. Wilcox's (Mr. Doolittle's successor,) people first applied; but he adds, "I choose it because it is a more private place."

His respectful mention of the labors of other ministers ought not to be overlooked. There was a readiness in his acknowledgment of their worth, and an expression of delight in their efforts and success, which displayed the utmost magnanimity of soul, and an advancement, also, in Christian humility, not often surpassed. The frequent opportunities he took of hearing them preach as well as his diligence and attention in hearing, are manifest from the very numerous manuscripts, yet extant, containing the heads of sermons delivered on such occasions.

Mr. Henry's intercourse with the great never lifted him up, nor involved, on his part, the neglect of the poor. Instead (because of the frequency of his association with persons of rank and fortune) of treating the poor with any indifference, they were kindly considered at all times; they were often visited; and, in proportion to their disclosure of moral worth, cordially esteemed.

Occasionally he referred to David's declaration, that, although a king, he was a "companion" of those who feared God; and he remarked upon it that "grace doth not, in such cases, love to keep state;" adding, "it was written for our imitation."

Sir Henry Asburst and his lady being on a visit at Mr. Henry's, Sir Richard Allen and his lady came also; on which he writes; "I hope I can truly say, I am not proud of an acquaintance with great people, but would rather condescend to men of low estate. The Lord clothe me with humility."

Such excerpts, written evidently without any view of disclosure, do the utmost honor to Mr. Henry's memory, and unfold his real character more accurately than the best sustained encomium.

This humbleness of mind stood in close connexion, it must be remarked, with an abiding perception of his necessity of divine influence, both to help and prosper him. "I have as much need," he writes, "of the grace of God to furnish me with a heart to my work, as with a head for it; to continue my delight in it, as much as to give me ability for it."

And again; "from *God* is my fruit found; nor can I bring forth fruit unless I abide in Christ. Therefore, whatever opportunities I may have of doing or getting good, I depend upon his grace to enable me to improve them, and to do the work of the year in the year. I depend upon that grace to enable me to go on with my present services, both in my study and in my ministerial work; and if I should be called out to any duties or sufferings unforeseen, I depend upon the grace of God to strengthen me for them, and in every thing, to guide my way."

Contemplating persons whom he could not but regard as "dead in trespasses and sins," and for whose conversion he longed, he writes; "I know the great difficulty lies in the *conviction;* and Eloi, my God, is he who must do it. It is 'the Spirit of Truth' who must convince."

SECTION V.

His patient Submission under Trials.

MR. HENRY'S history, instead of furnishing any exceptions to the inspired axiom—that "many are the afflictions of the righteous,"—rather supplies a further corroboration of its truth. His own trials, like those of the apostle, prepared him to "comfort such as were in any trouble, by the comfort with which he himself was comforted of God;" and they led him, also, as occasion served, to check, by salutary cautions, the ardor of sanguine Christians.

Some of his thoughts on the subject in its general aspect, may, in the first place, be introduced here.

"Affliction," he would remark, "is the discipline of God's school, whereby his children are trained up in the way in which they should go. And it is *necessary;* as needful as weeding is to a garden; as pruning to the vine; as physic to the body."

"Do not expect," he would say, "to find it all carpet way to heaven." He observed, nevertheless, that "though the weather may be foul, and the ways dirty, home is not far off; and all," said he, "is quiet and well there."

In order to induce Christians, those who fear God, to acquiesce in the divine disposals, he reminded them that "all is for *good.* Let that," he added, "be your principle; and let it silence all repining thoughts."

Enumerating the *advantages* of affliction, he mentioned penitence, patience, thankfulness, a thoughtful frame of mind, watchfulness against sin, weaning from the world, activity in faith, affection in prayer, a spirit of compliance with God's word, compassion to our brethren, love to Jesus Christ, and longing for heaven. And "how," said he, "can we help loving Christ, when we find his grace working in us; his comforts delighting

our souls; his blood a healing balm, a reviving cordial! And as to heaven, we have crosses in our way that we may wish for it. Stormy weather makes the harbor desirable."

He compared murmuring to squeezing wormwood into the bitter cup.

In his estimate of afflictions he took a wide range; and noticed sometimes the condition of the Psalmist,* as fully descriptive of the circumstance of God's people in general. They are "plagued and chastened," not lightly touched, but plagued—with strokes sharp and heavy. And he observed that the word chasten had reference to offences, to faults committed; which ought, said he, to silence all complaints.

He recommended afflicted persons to search earnestly after the procuring cause—"the particular sin, the Achan that troubles the camp; the Jonah that raises the storm. See," he advised, "if the affliction have not the inscription of the crime over it; and if you cannot find out the *particular* sins do as Herod did by the infants—destroy all. This will answer the end."

To guard, especially the poor, against improper inferences from an afflicted state, he would observe, citing Eccl. ix. 1, 2.—that divine love is not to be inferred from adversity any more than from prosperity. A man may live a miserable life in this world, and yet live a much more miserable one in the other. Those who have nothing else to show for their hope of heaven but their afflictions, deceive themselves. God needs not make any man happy in the other world, to make him amends for wrong done him in this.

Afflictions are, nevertheless, he remarked, good tokens; signs that God has not left us; that his Spirit has not done striving with us; and, when sanctified, they are tokens of God's love.

Not a few of the trials through which he was called to pass, have been already noticed; and so much at length,

* Ps. lxxiii.

as to render any considerable additions here unnecessary. The record has shown an endurance both saintly and magnanimous. Mr. Henry was no stranger himself to the truth of an observation, which was once made by his revered father, when just recovering from an illness; indeed he constantly exemplified its influence; "Six things are a salve for every sore—Christ, a good conscience, the promises, patience, prayer, and heaven in foretaste."

There are many who can bear *heavy* afflictions, who yet fret and repine, and become restive, under those of a less pressing, but more irritating, nature. With Mr. Henry it was otherwise. Personal ills, even when apparently, or at least comparatively, *trivial*, were borne by him patiently; and as accurately observed and improved as those which were heavier. "*Every* affliction," he noticed, "has its errand. And if," said he, "we are senseless under one that seems small, God will send a greater."

He remarked that great afflictions are commonly much talked of; many, said he, do no more than talk of them. But we should hear and fear.

He viewed all afflictions as letters "of reproof and admonition;" but he had a strong aversion to hear them aggravated, and continually complained of, or called by harsh names—as wounds, burthens, deaths. He would say, they are not so; they are corrections.

Following the significant advice of his own friend, and his father's friend, the Rev. Edward Lawrence;—"when God afflicts, put all into his hands;" he made the Almighty, whatever were his circumstances of sorrow, his "refuge." He uniformly repaired to *him*; and at his throne, and in his favor, he found solace and repose. It was remarked by the same good man, whose counsel has just been cited, and in immediate connexion with it—that "he is a rare child who when the rod *is* in his father's hand, runs into his arms."

At a time when Mr. Henry was seized with violent pain, which "presently grew extreme, and continued all

afternoon without the least intermission or remission," he writes, and it excellently shows the habitual composure of his spirit under sorrow—"I bless God I had much inward comfort, calling upon him, and applying the promises, and he supported me. My friends visited me, and sympathized with me, for which I bless God. But the *great* support is—that Christ bore our sicknesses; so that there is no sting in them. O that tribulation might work patience."

It seemed to be a matter of anxiety with Mr. Henry, when afflicted, to illustrate a weighty maxim which he never failed to inculcate,—that "a man may be useful to the church, by patience in suffering work, as well as by zeal in doing work."

Even before his strength failed, and when laid aside only a single day by indisposition, amidst labors in which he delighted, he penned the following striking passage; "My work stands still. I have need to redeem time when I have health; but if God takes me off from my work, his will be done."

In sufferings of another, and oftentimes very distressing, nature, he manifested the same happy state of mind. When maligned and reproached, he aspired, with intense solicitude, after meekness and patience; and instead of rendering evil for evil, requited it with good; ever seeking to improve such occurrences for his own advancement in Christian virtue. "How pleasant is it," he would say, "to have the bird in the bosom sing sweet."

A railer once told him that he looked upon him as a deceived layman. "God give me grace," is the remark upon it, "to make this good use of the censure—to be so much the more diligent to approve myself a good minister of Jesus Christ."

Another time, recording that Alderman ——— railed bitterly at him, and swore by his Maker three times, that if the queen would give him leave, he would cut his throat and the throats of his congregation; he meekly adds—"The Lord forgive him."

After treatment unusually severe, he recorded the injury with only this observation; "He that searcheth the heart knoweth my integrity."

Mr. Henry did not, however, deem it right always so to act. "When silence," said he, "will argue *guilt*, we must *not* be silent. Ordinarily, we must deny the charge when it is false, as Paul did; not in passion; for that brings neither light nor strength to a good cause; but, with the meekness of wisdom. Jesus, when accused, answered, I am not a devil. Legal methods may be used for our own vindication. If a man were falsely accused, he might, under the former dispensation, confront his accuser, and have justice against him. And Paul, when wronged, appealed to Cæsar."

Once when a bold attempt to destroy his reputation was made by the public slander of a malicious person, as if Mr. Henry "was overseen in drink," he made his appeal to the magistracy. His innocence was brought forth, as the light, and his adversaries were confounded.

Apathy may be induced by philosophy; a constrained endurance of trials may, thereby, even assume the semblance of resignation; but, the control of sensibility by an enlightened reference to the divine perfections, is reserved as a triumph for Christianity. That faith and that repentance which the Bible inculcate, will alone induce true meekness under correction; apart from them, real contentedness of mind is impossible. And such were the springs of Mr. Henry's tranquillity in sorrow.

Speaking of contentment, he remarked, that—"it turns the water of affliction into the wine of consolation. It converts losses into gain." Nor was his remark upon one of the other topics less beautiful, or less accurate.—"If we bear the burthen of sin in true repentance, we may with comfort see Christ bearing it in his satisfaction,—and all our other troubles with it."

SECTION VI.

His Piety towards God, and Devotional Habits, as the Basis of his Character and Attainments.

MR. Henry having been brought, by divine favor, to an early knowledge of the truth, "feared the Lord," as it is said of Obadiah, "greatly." His pursuit, indeed, after conformity to the divine image, in some degree corresponded with the magnitude of the object. It was zealous, unwearied and persevering. He acted upon the assurance he sometimes expressed,—that the work of religion requires the full stream of our affections.—"We may sleep," said he, "and go to hell, but if we would go to heaven, we must wake, and watch, and run."

The rules prescribed by him for his own guidance, and the instruction of others, he called "oracles of reason," and they are well entitled to attention.

"1. We should mind that first and most, which is most needful. It is not needful that we be rich and great in the world; but it is not needful that we have the favor of God, an interest in Christ, and a new nature.

"2. We should serve, and please Him by whom we live, and without whom we cannot subsist. Of two evils the least is to be chosen; we should, therefore, choose affliction rather than iniquity.

"3. Great pains are well bestowed where great gains are expected. And do we not look for a kingdom which cannot be moved? When we grow dull, and slothful, and indifferent, think—do I work now as one that is working for *heaven?* Is this running, striving, wrestling?

"4. It is good to be sure in matters of consequence; great things should not be left at uncertainties. And when our precious souls are at stake, sho uld we not make sure work? build upon a rock?

"5. We should provide most carefully for that state which is to be of longest continuance. We know and believe we must be *somewhere* forever; and reason teaches us to lay up in store for the 'time to come.' We all profess to believe the 'life everlasting,' but do we indeed believe it? There is more of practical atheism, deism, infidelity, and Sadduceism, among us than we are aware of.

"6. We should be concerned to do that at the present time, which must be done sometime, or we are undone to all eternity."

The directions he published for communion with God, showing how to begin, to spend, and to close, every day, furnish, there can be no doubt, a correct clew to his own habits.

To the practice of *prayer*, Mr. Henry unceasingly addicted himself; and poetry, in its loveliest form, has set forth the influence of that habit upon the character.

> When one who holds communion with the skies,
> Has filled his urn where these pure waters rise,
> And once more mingles with us meaner things,
> 'Tis e'en as if an angel shook his wings;
> Immortal fragrance fills the circuit wide,
> That tells us whence his treasures are supplied.

Often did our author thank God for the frequent occasions he had for the exercise of this "sweet and precious duty." "I *love* prayer," said he. "It is that which buckles on all the Christian's armour." "O that in it I might be inward with God. What becomes of grace. and peace, and glory; yea, and outward good things, as far as they are indeed good for us, have we by our access to God in Christ. Such have a companion ready in all their solitudes; a counsellor in all their doubts; a comforter in all their sorrows; a supply in all their wants, a support under all thei rburthens, a shelter in all their dangers, strength for all their performances, and salvation ensured by a sweet and undeceiving earnest. What is heaven but an everlasting

access to God? And present access to him isa pledge of it.

In Mr. Henry's case no journey was undertaken, not any subject or course of sermons entered upon; no book committed to the press, nor any trouble apprehended, or felt, without a particular application to the mercy seat for direction, assistance, and success. It was his joy that the throne of grace is always open. "I would not," said he,—and he was in distressing circumstances when the remark was made—"I would not bring the cares of my family into the mount of communion with God, to distract me there; yet I have leave to bring them to present them before the Lord; and to leave them with him; and with him I have left them."

Mr. Evance, one of the nonconformist witnesses, speaking of "prayer as the way to God," observed, that "Christ ascended from mount Tabor—where he had often spent so much time in supplication." When preaching a funeral sermon for a Mr. Adams, Mr. Henry informed his hearers that that good young men testified on his death-bed that *he* had "found praying hours the sweetest hours." And in one of his own letters to Mr. Thoresby, he remarked that "If there be any comfort in this troublesome world, it is in communion with God by the word and prayer. There we may have sweet foretastes of the pleasures of the everlasting rest."

Noticing closet prayer, Mr. Henry advised that heed be taken of indulging any vain-glorious humor. "Shut the door," said he, "lest the wind of hypocrisy blow in at it." And he gave it as his settled and deliberate judgment, that if secret devotion be either neglected, or negligently performed, the power of godliness will wither and decline.

In holy meditation he abounded; and his estimate of the influence of that duty upon the Christian life is evident from the earnestness with which he pressed Christians to its performance. "Take a walk," was his counsel, "*every* day by faith and meditation to mount-Calvary. There is nothing like it." In the "Commu-

nicant's Companion," he has not only defined meditation with his usual precision, but he has also furnished a useful example for its exercise.

Adopting, as an axiom, the saying of his excellent father, that "all who would go to heaven when they die, must begin their heaven while they live; he recommended frequent contemplation upon that inconceivable state. "Dwell upon it," he would say, "in your thoughts; set time apart to do so. *Look* at the things which are not seen. All we do we should do with a design for heaven: pray, and hear, and talk, and walk, and live, and all for eternal life. Christians are heirs of salvation. And how doth a young heir please himself with the thoughts of his inheritance."

Sometimes he proposed such inquiries as these; "When are you accustomed to think upon the heavenly happiness? What room has it in your thoughts? What walks do you take into the holy city? O get a scripture map of the New Jerusalem, and study it well."

Mr. Tallents says in one of his manuscripts, that Mr. Calamy usud to tell of a person, who being asked what books he read, that he lived so holyly, answered—"A book of three leaves; a red, a black, and a white one. A red, of Christ's sufferings; a black, of judgment; a white, of glory. Every day I read one of these."

Much as Mr. Henry recommended to others, and cultivated in them, the consideration of such momentous subjects, he did not overlook himself. To the observances already mentioned, he added self-examination. The example which has been given, is of its kind, a masterpiece. And another of more general use, from which his practice may be safely inferred, occurs in the fourth chapter of the Communicant's Companion. The fact is, he frequently attended to this duty in solitude; and in the careful use of the inspired oracles. "We cannot," he remarked, "cast up our accounts in a crowd. And," said he, "the Spirit witnesseth *according to the word;* by an inward work of grace upon the Soul—Christ in you the hope of glory." Noticing the end of Christians, and that

while some are "scarcely saved," others have "an abundant entrance,—as a ship coming into harbor with full sail;" he observed, and it is a further proof of the high station this duty occupied in his esteem, as well as a reason why it ought to do so.—"They are such as take pains to get assurance, which cannot be obtained without diligence in prayer, reading the scripture, *self-examination*, attendance upon ordinances, watchfulness against sin, and strictness in thought, word, and actions."

To the duties which have been instanced, must be added another, as a distinguishing feature of Mr. Henry's character, and one which essentially influenced its spiritual maturity—namely, *a wise observation of the conduct of Providence.* It was his opinion that—"much of the life of religion lies in holy adorings of God, which," said he, "must be excited, and cherished, and furnished with matter by our remarks upon his providence*—for strengthening our faith—for our direction in prayer—for our instruction in the ordering of our conversations."

He sometimes noticed the "abundant sweetness" it imparts to "any mercy, to see it growing upon the root of a promise." And he observed, that "the good things of the saints are not dispensed out of the basket of common providence, but out of the ark of the covenant."

By this habit of mind he was led, whatever were his circumstances, to cherish hope; "a duty much pressed in scripture." "It is reckoned," said he, "among a growing Christian's comforts; and it hath no less a place among a growing Chrtstian's graces."

"Hope," then, was his advice to all believers, "in God. Trust him as to all your outward concerns. Live a life of dependence upon him; upon his wisdom, power, goodness, and promise. Take but the exhortations of one psalm; it is the 37th. Be satisfied that really all is well, and shortly it will appear well which he doth. Be careful, principally, about duty." "Shall I," he inquires,

* In the Evan. Mag. v. 23. p. 310, the outlines of a sermon by Mr. Henry are preserved, showing that the Scriptures are daily fulfilled in the course of God's providence and grace.

"trust God with my soul, and shall I not trust him with every thing else? Shall I trust him for a heaven hereafter, and shall I not trust him for provision in the way to it?"

The excellent sermon, which Mr. Henry published, entitled "Hope and Fear Balanced;" contains many admirable exhortations upon this subject; illustrating, at the same time, very happily, the author's personal character and temper.

Many persons of high renown in the churches, have, with great apparent reason, measured their own progress in religion, for that of others also by the esteem they entertained for the Lord's-day; a test if applied to Mr. Henry, which will serve to manifest with greater clearness still his spiritual advancement. He styled the sabbath, not only "a day of rest, but a day of work: the work which they do who enter into the everlasting rest." And his advice as to the performance of its social and public duties was in full correspondence. "Keep close to the God of grace. Ordinances are the golden pipes by which the oil of grace is conveyed. That holy oil keeps the lamp of hope burning; therefore David desires to dwell in the house of the Lord, all the days of his life. Let sanctuary privileges," said he, "make you long to be within the veil."

Commemorating the twentieth anniversary of his second marriage, he noticed that he and Mrs. Henry had enjoyed together a thousand sabbaths; and he testified that they were the most comfortable of their days.

He uniformly maintained that the design of the sabbath is "holiness; a distinction between that which is common, and that which is sacred; that it is a divine institution, and not a human invention; that it is God's time, and not our own; that the whole day is holy to the Lord, and not church-time only; that God is jealous concerning his sabbaths; and that care to sanctify them is a part of the character of a good Christian."*

* See John ix. 16.

He considered too, that it is "one of the first evidences of a change wrought in the soul, to have the mind altered with a reference to the sabbath-day." "Such persons," said he, "dare not do as they have done, for they see it is a harvest day for their souls: time to work for eternity." And he added—"the due observation of the sabbath will have an influence upon all the other parts of duty. It is as the banks of the river, which make it run deep. It is as the hem or selvage of the cloth, to keep it from ravelling. Sabbaths well spent are a heaven upon earth."

On a subject so important, the sentiments of a divine, distinguished like Mr. Henry, for calmness, judgment, and devotion, are at all times valuable; but peculiarly so, perhaps, at the present day; the ill effects of Archdeacon Paley's efforts, not to mention others, to revive opinions which would include, among abolished ceremonies, the obligations of the fourth commandment, being in every direction but too visible. This is not the place, however, for more than an inquiry—how such advocacy by conformists can be reconciled with the literal exposition of the decalogue adopted in the Book of Common Prayer? Do not the congregations of the establishment respond to the often-repeated recitals of the fourth command, in language of devout supplication—"Incline our hearts to keep this *law!*"

It cannot be amiss to introduce in this connexion, the "rules" which Mr. Henry suggested for observing and sanctifying the "first day of the week." They are too judicious, as well as too intimately connected with his history and character, to be omitted.

They were not intended, be it observed, as a guide for judging others, but as a comprehensive summary to furnish the means whereby each individual may be aided in the gvoernment of *himself*.

"Be strict," said he, "in your practice, but charitable in your censures.

"Let the difference which you put between the sab-

bath-day and other days be from conscience, not from custom.

"Have an eye to Christ. Remember it is *his* day. Do it as unto him. There you are in no danger of Judaizing. He came not, remember, to destroy the law. What a stress is laid upon *this* law. 'Verily my sabbath ye shall keep.'* Mark the *promises* made to its observance. 'If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.'† Observe the *threatenings* denounced upon transgression. 'But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burthen, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.'‡ Cultivate acquaintance with Christ. Make him all in all.

"Do your sabbath work in dependance upon the Spirit. 'I was in the Spirit,' said John the divine, 'on the Lord's day.' Pray that the Spirit will help your infirmities; open your understandings; make intercession in you; lead you into this rest; move upon the waters; stir the pool, and help you in.

"Prepare for the sabbath before it comes. *Remember* it. We read in the gospel of the preparation,—that is, the day before the sabbath.§

"I pity those who, by Saturday's market, cannot but too often be deprived of this. Do, however, as well as you can to set the house in order; especially set the heart in order. See that nothing be done on the Lord's

* Exod. xxxi. 13.
† Isa. lviii. 13, 14.
‡ Jer. xvii. 27.
§ See Mark xv. 42.

day which might as well have been done the day before. God is gracious in his allowances; let us not abuse our liberty. You cannot expect things should fall as it were to be desired they should, unless you contrive them. Review the six days' work as God did. *You* will find all very bad. Renew repentance. I will wash my hands in innocency, so will I compass thine altar, O Lord.

"Begin the day with good thoughts; wake with God; bid the sabbath welcome; go forth to meet it; think of Christ's resurrection; think of his waking *early* in the morning.

"Set God before you in all your sabbath work. Do it as unto the Lord. See his eye upon you, and let your eye be upon him. It is the sabbath of the Lord your God; from him you are to hear; to him you are to speak; it is he with whom you have to do every day; especially this day.

"Fill up sabbath time with duty. Be good husbands of it. Redeem it—lose no part of it—it is all precious. Instruct your families in the things of God. You would not starve their bodies, do not starve their souls. Pray with them. Let them not be doing your work when they should be doing God's, further than necessity requires. By mild and gentle reproofs restrain them as much as possible from that which is evil. Let there be a manifest difference between that day and other days in your houses. Go from one duty to another as a bee from flower to flower. Remember the nature of the work, the necessity and excellency of it. Sabbaths come but seldom; therefore be busy. Let all that is within you be at work, like all hands on a harvest day; attend to secret, family, and public ordinances Be more mild than on other days. Show that you have laid by the world. Keep it holy by employing it in holy work, or else you keep the sabbath no better than the brutes; for they *rest*. Holy work is to be done every day; but on this day it must be the work of the day.

"Do common actions on that day after a godly sort. Feed the body that it may be fit to serve the soul. Take

care it be not *un*fitted. Eat and drink as those who must pray again. Works of necessity must be done with a sabbath frame of heart. Pray against that which may take you off from your sabbath work. Remember Christ allows us to do *good* on the sabbath-day.

"Be much in praise. Rejoice in the resurrection of Christ. Sing psalms.

"Carry the sabbath with you into the week. Let it relish with all your converse. You have many thoughts of the world on sabbath-days, have as many thoughts of God on week-days.

"Every sabbath-day think much of heaven. Have *it* in your mind—have *it* in your eye. That is the *general assembly*. Get ready for it."

It is no easy matter, without directly opposing the whole tenor of revelation, to elude the justice and the force of the foregoing admirable observations. A cautious thinker, indeed, upon religious verities, would not wish to do so; but rather, with Mr. Henry, to look jealously upon every argument which is adverse to sanctification, in any of its bearings.

With him, too, he will readily sympathise in the remarks which follow: "I wonder what thoughts those have of God, and their souls, and another world, who make a mock at preaching and praying; who laugh at sabbath sanctification; surely *they*, who grudge the spending of one day in a week in holy exercises, think God—a master not worth serving, the soul a jewel not worth saving, and eternity a state not worth providing for. The Lord pity and awaken such out of this security."

Nothing can be plainer than that Mr. Henry, after all, was unaccustomed to rest in the externals of worship. His devout desires could not be satisfied by a mere attendance upon even appointed institutions. That at which he so diligently aimed, was—the *improvement* of the means of grace; and the effects were visible in the whole of his demeanor. In order to quicken himself and others to *this*, he once remarked, that "man may

go from the sanctuary to hell. Judgment begins there.* Nadab and Abihu died at the door of the tabernacle. Uzza by the ark." And O "how sad is it," said he, "for men to be lighted to utter darkness by the light of the gospel; to go laden with sermons, and sabbaths and sacraments to hell!"

Were it necessary, it would be easy to adduce and enlarge upon further evidence in proof of the fact—that piety towards God formed the basis of Mr. Henry's character. The diary, in every part of it, abounds with demonstration upon the subject; but the impressive memorials already extracted will, probably, appear to every reader sufficient; especially, since it is perfectly evident that only religion, the religion of the Bible, could have produced the effects which have been displayed.

CHAPTER XIV.

Some Account of his Genius, Learning, and Writings.

A MIND combining, like Mr. Henry's, ardor and strength, could not, even with moderate application, have been trained, as it was his privilege to be, in sound and classical literature, without corresponding proficiency. But in quest of knowledge, his characteristic earnestness and industry displayed themselves signally; and his diligence, when very young, was so unremitting and protracted, as to render, as we have seen, expostulation and more than expostulation, necessary. To withdraw him from his books, even in his childhood, was no easy achievement to maternal tenderness; and to allure him into the fields the most contriving methods were indispensable.

* Ezek. ix. 6.

He not only read,* but he had a taste for, and sometimes attempted, poetic composition. Much to the credit of his judgment, the elegy before noticed, and a few tributary lines on the death of the Reverend Jonathan Roberts, preserved in the Life of Philip Henry, constitute the only known instances of his efforts. He remarks, however, in his essay on psalm-singing, attached to a "collection of family hymns from various authors,"—"I have seen cause very often to alter, and in many places, to build anew."

His correspondence with "good Mr. Thoresby," as the diary sometimes styles him, discovers an interest in, and a predilection for, the pursuits which distinguished that curious antiquary. Many of the existing communications which passed between them relate to manuscript and other relics. The following is a specimen: "I would do any thing to prevent the loss of Mr. Illingworth's† manuscripts, or to gain a sight of them; but know not which way to go about it, not having interest in any of his relations. I have by me many of Mr. Cook's manuscripts, but only some of them legible; and among them a very large account of a particular rencounter between Hugh Peters and him, when Mr. Peters, without his consent, thrust into his pulpit at Ashby; and of the grievous affronts and ill language that Peters gave him. It is several sheets, being (as all that Mr. Cook did was) very prolix. Your collection of autographs I could look over with abundance of satisfaction, and if I had wherewithal would contribute to, for I hate to monopolize that which may be any way serviceable. I have many letters of Mr. Steel's to my father, but cannot readily find any that may be fit to be preserved; but, meeting among my father's papers with a sheet of his in answer to Dr. Fowler's arguments for setting up rails about the communion-table, in his own hand, I send

* Journeying from London to Chester, July 31, 1711, he says, —"Between Woburn and Coventry I read over Mr. Watts' Horæ Lyricæ."

† See Noncon. Mem. v. i. p. 262. 8vo. 1802.

it you enclosed; and because it may, perhaps, satisfy your curiosity to read a sermon in my father's own hand-writing, and in that imperfect way he used to write his notes, finding duplicates of one sermon preached near thirty years ago, I enclose it likewise."

In one letter Mr. Henry, alluding to his expectation of "a particular account," by Mr. Thoresby, "of the antiquities of his neighborhood," says, "I should be greatly well pleased if I could be any way serviceable to your noble curiosity, the pleasure of which I envy you." And another epistle represents Mr. Henry himself in the character of an autograph collector. Mentioning to Mr. Thoresby a manuscript of Arthur Hildersham's given to him by Mr. Tallents, he adds,—"he has by him many more. If you were not provided with some of that great hand I could procure one for *you*."

These eminent men must have been attracted to each other by a similarity of literary taste in union with piety; for it does not appear that they ever met. Several of Mr. Henry's letters discover his *desire* "of a personal acquaintance;" and in one he pleads for a visit from Mr. Thoresby,— "Is there nothing in or about this city, (Chester,) this ancient city, worthy to be visited by a friend to antiquity?" In another he says,—"Could I spare a week from my family and work, I would gladly spend it in your library; but I cannot foresee when that favorable juncture will happen. Perhaps we may yet see again the years of our former silence and restraint, and then we shall have time enough to visit our friends; but while our opportunity lasts we must be doing."

Although nothing remains in proof of distinguished attainments in philology or criticism, whereby alone, according to modern opinions, education can be rendered illustrious; yet, without adverting to his printed labors, it may be observed, that Mr. Henry's manuscript sermons, his diary, and his common-place book, furnish abundant evidence of the most valuable acquirements; and what is even better, an application of them as edifying, as it was able and conscientious. With the Latin,

Greek, and Hebrew tongues he was familiar from his infancy; and to those, when in London, he added, as we have seen, some knowledge of French.

Mr. Henry's reading in early life was, there can be little doubt, both varied and extensive; much more so than, after his settlement at Chester, it was practicable for it to be. But his passion for study never forsook him; time was redeemed for its prosecution; and, to the last, his mental stores were swelled by continual accessions. How well the advice he gave to others was exhibited in his own practice, the foregoing narrative has demonstrated. "Take pleasure," said he, "in your study; be in it as in your element. If it *be* "a weariness to the flesh," the delight of the spirit will make amends. There is much land to be conquered. Every evening ask, "What have I learned to-day?"

With the energetic writings* of the puritan and nonconformist divines, he cultivated an enlightened and fond acquaintance. The practical works of Mr. Baxter, especially, occupied a very exalted place in his esteem; they are more frequently cited in his manuscripts than the productions of any other author; and he caught, in a happy measure, the holy flame by which they are animated. He did not overlook, nevertheless, or underrate, the minor publications of still later days. He pointedly notices the charge of Dr. Burnet, the Reverend Prelate of Sarum, to his clergy, which appeared in 1705; he read it, and "learned to be much in prayer for God's presence in his ministerial labors." He observes, that it pressed "the study of the Scriptures: study with prayer." And when the private thoughts upon religion of another good Bishop, Dr. Beveridge, were published, he recorded the pleasure with which they were perused by him.

The harmony between the injunctions of Bishop Burnet and Mr. Henry's own sentiments on the subject mentioned, is evinced in some degree by the special me-

* See Note M.

morial which has been cited, but, in the following excellent counsel it is yet more apparent,—"Study close," said Mr. Henry, (the address was made to young ministers,) "study close; especially make the Bible your study. There is no knowledge which I am more desirous to increase in than that. Men get wisdom by books; but wisdom towards God is to be gotten out of God's book; and that by *digging*. Most people do but walk over the surface of it, and pick up, here and there, a flower. Few *dig* into it; they are too lazy. Read over other books to help you to understand *that* book. Fetch your prayers and sermons from thence. The volume of inspiration is a full fountain, ever overflowing, and hath always something new."*

Mr. Henry commenced his career of authorship in the year 1689, or rather 1690,† with an anonymous duodecimo of 34 pages, entitled,—"A brief inquiry into the true nature of schism, or a persuasive to Christian love and charity humbly submitted to better judgments." It was written with exemplary candor; and the tendency, by rectifying mistakes and destroying prejudices, was good. After proving from scripture that schism signifies "an uncharitable distance, division, or alienation of affections, among those who are called Christians, and agree in the fundamentals of religion, occasioned by their different apprehensions of little things," he inferred—that there may be schism where there is no separation of communion; and that there may be separation of communion where there is no schism.

Unexceptionable as was the spirit in which the pamphlet was written, not to mention its scriptural foundation it called forth from the pen of a writer, styling himself "T. W." a "Citizen of Chester," and a "sincere lover of truth," "singular and illiberal animadversions."

* A sermon by Mr. Henry, proving that the book of the scripture being of common concern, ought to be translated into common languages is preserved in the Evan. Mag. v. 25. p. 86.—Another, on searching the Scriptures, in the Evan. Mag. v. 27. p. 448.

† The license is dated January 8, 1689-90.

Mr. Henry, who neither liked "law wars, nor sword wars, nor book wars," was silent. But Mr. Tong, at whose instance the "Brief Inquiry" had been published, undertook the office of a vindicator. To both of the performances it was that the Reverend W. Turner, then Vicar of Walburton, made the following allusion, in a letter dated May 12, 1691, and addressed to the Reverend Philip Henry. "Your son's book is orthodox, in my opinion: and agreeable to my rule of faith and charity; and his vindicator is a man of brisk brain, and a sharp-nibbed pen."

The warfare did not however, end there. Another arm was lifted up; and in a letter written by Mr. Henry, April 15, 1692, to his beloved father, the assailant and his own emotions are thus graphically delineated,—"We were surprised the other night, with a 'review' of the new notion of schism and the vindicator of it—by an unknown hand; superior to T. W. in learning and reading; and very little inferior in spleen, and bitterness, and unfairness. When I speak, they are for war; and who can help it? I think to hasten it to Mr. T[ong], that this may be dealt with in conjunction with T. W. I confess such reproachful language, especially in print, is sometimes a temptation to me, like that to Jeremiah, (Jer. xx. 8, 9.) "Because the word of the Lord was made a reproach to me, I said I will not make mention of him, nor speak any more in his name.' And I find it not very easy to get over it. I beg your prayers for me, that I may be confirmed in the work of the Lord."

Mr. Tong now once again wielded the weapons of defence; and, by a "brief inquiry into the nature of schism and the vindicator of it; with reflection upon a pamphlet called the review, and a brief historical account of nonconformity from the restoration,"* confronted, and, it is believed, vanquished the champion.

Both the anonymous attackers displayed very abundantly the malignity which every where in Holy Scrip-

* Quarto 1693. See Dr. Toulmin's Historical views, p. 473, 475.

ture is predicted, of the presumptuous and unbelieving. But the first of them, T. W., not content with epithets, actually asserted, the better to degrade the object of his hatred, that Philip Henry's judgment of his son inclined to making him a lawyer, or attorney's clerk; insinuating thereby the unfitness of our author, in the opinion of that great man, for theological pursuits,—"One of the many falsehoods," says Mr. Tong, "a debauched club have contrived against a person who, upon all accounts, deserved better treatment." "Not," he adds, that he need "be ashamed to own having spent some considerable time in the Inns of Court (but with no design of making that his business); for the honorable acquaintance and respect he gained thereby have set his name far above all the little malicious calumnies of this man, or his myrmidons."*

That was not all; as if either to amuse, or awe by a momentary exhibition of himself, the concealed T. W. told the world, that he "was put to a mercer."

Mr. Henry committed nothing more to the press until the year 1694, and then only a "collection of family hymns from various authors," to which he prefixed a short essay on psalmody. A second edition, "with large additions, appeared about June 1702.† The hymns are omitted in the quarto edition of the Miscellaneous Works, but in the folio edition of 1726, they are preserved‡.

In 1698 he published "an account of the life and death of his venerable father, Philip Henry," a volume which was so well received as to render a second edition speedily necessary; it has been frequently reprinted; and often abridged; and is likely to continue a favorite book with the lovers of primitive piety, in generations yet unborn. Dr. Chalmers says, it is "one of the most precious religious biographies in our language."†

From the time of that publication, Mr. Henry's fame,

* Vindication of Mr. Henry's Brief Enquiry, p. 44. Duod. 1691.
† Letter to the much honored Mr. Ralph Thoresby.
‡ pp. 299—322. † Dr. Chalmers on Endowments, p. 190.

like Joshua's after the conquest of Jericho, "was noised throughout all the country," and his services, as a preacher, were not only more prized, but it became needful to comply with public opinion so far, as to perpetuate, by means of the press, some of those edifying labors which attracted and delighted his auditors.

The following account, in continuation of the statement already begun, will place them chronologically before the reader; and as the whole are so easily accessible, a detail more minute seems to be unnecessary.

A Discourse concerning meekness and quietness of spirit, with a Sermon appended to it, on Acts xxviii. 22; *showing that the Christian Religion is not a Sect, and yet that it is every where spoken against.* 1698.

The sermon entiled "Christianity no Sect," was preached at a fast, kept at Mr. Howe's, and raised Mr. Henry high in public favor. An address by Mr. Howe, "To the Reader," was prefixed to the publication. "It was with real difficulty," says that renowned writer, "through the not easily vincible aversion of the reverend author, that those discourses are now, at length, brought together into public view."*

A Scripture Catechism, in the Method of the Assemblies, 1702.

The answers were divided into smaller propositions: and eventually, texts of Scripture were added in proof of each reply. The latter improvement was made in the year 1708, at the request of the Rev. Jenkin Evans, who translated the whole into Welch.

An excellent catechism, framed principally upon the model of Mr. Henry's, though much abridged, was published by the Rev. David Some, of Harborough. A fourth edition of it appeared in 1761.

* Misc. Works. p. 82. fol. 1726.

A plain Catechism for Children; to which is added another for the instruction of those who are to be admitted to the Lord's Supper. 1703.

A Sermon concerning the right Management of Friendly Visits, preached in London at Mr. Howe's Meeting house, April* 14, 1704.

A church in the House; a Sermon concerning Family Religion, preached in London, at Mr. Shower's Meeting, April 16, 1704, *and published at the request of the Congregation.†*

The Communicant's Companion; or Instructions, and Helps for the right receiving of the Lord's Supper. 1704.

Than which volume, perhaps, none of Mr. Henry's writings have had a wider or more useful circulation. In his diary, December 31, 1705, he says, "I desire, with all humility, to give God praise for what acceptance my book on the sacrament has met with; the intimations I have had thereof from divers, I desire may never be the matter of my pride, (the Lord mortify that in me,) but ever, ever the matter of my praise."

The Communicant's Companion was presented, together with the Life of Philip Henry, to Queen Anne, by Sir Henry Ashurst.

Very numerous impressions have appeared, and one lately, from the press of Messrs. Chalmers and Collins, of Glasgow, with an introductory Essay by the Rev. J. Brown ‡

A useful abridgment of it, entitled the Communicant's Assistant, was published some years ago, and is sometimes to be met with. It reached a second edition in 1763, and would be again reprinted with advantage.

* Life by Tong, p. 393. † Ibid.

‡ An American has been published in Boston.

The Layman's Reason for his joining in seated Communion with a Congregation of moderate Dissenters. 1704.

This is assigned to the year 1704, on the authority of Dr. Calamy.*

Four Discourses against Vice and profaneness; viz. against 1. *Drunkenness.* 2. *Uncleanness.* 3. *Sabbath-breaking.* 4. *Profane speaking.* 1705.

"The four discourses against immorality I was urged to publish, by some who were of the societies for reformation, when I was in London last year."

The preface to this publication, which appears in the Miscellaneous Works, was not written till April 30, 1713.

A Sermon preached at the Funeral of the Rev. Mr. James Owen, a Minister of the Gospel in Shrewsbury, April 11, 1706. *duod.* 1706.

Few readers (it is hoped none) will be unwilling to peruse in this connexion the enlightened improvement made by Mrs. Hunt, who was an auditor of that sermon. It is the best comment upon its excellency, and is at once so instructive and affecting, and so descriptive of Mr. Owen's ministry, as to render the insertion not justifiable merely, but desirable. Mrs. Hunt had been a hearer of Mr. Owen.

"1706. Thursday, April 11.—I was at Mr. Owen's funeral sermon. Mr. Henry preached on Acts xx. 38, and advised us to recollect our faults, which occasioned the untimely removal of so excellent a man. My conscience smote me for unprofitableness under the ministry of so good a teacher. I was very much affected, and

* See the Abridgement of Baxter's Life and Times, v. i. p. 672, Oct. 1713.

serious, and resolved well that night. Speaking of the account Mr. Owen would give of his hearers, and that they must give of what he taught them, when I came home I recollected the texts of the sermons I had heard him preach, and set them down in order to remember his discourses. I was affected with the thought of what account he would give of *me*.

"If he knew my heart, what must he say but this; 'Lord, I am witness to the renewing of her covenant with thee eleven times—in the sacrament of the Lord's Supper—with great seeming zeal and devotion; but this soon wears off, and gives place to a contented course of lifeless duties. Religion pines and laguishes in her closet; little self-examination; little mortification and self-denial; abundance of sloth, earthliness, and distraction in worship; ingratitude; unbelief; indifference for God. Security, and disregard to the motions of thy grace in her, much pride and conformity to the world, little lively meditation, or fervent prayer; a visible declension from her first love, and denying the first works; and if, by thy grace, thou do not stop her, she is inclined enough to turn again into some of the most plausible paths that belong to the broad way; at least if, by thy Spirit, thou do not revive her, and work her works in her, she will fight as one that beats the air, and, after having preached unto others, will be in danger to become a cast-away. She will keep others' vineyards, and neglect her own, if thou help not; she will die in a low and weak estate of grace; lose her crown and place; and instead of an abundant entrance into thy kingdom, which would once have been administered to her, she will be saved but so as by fire; and yet, Lord,' must he say, 'I have delivered my soul. I am clear of her blood. I have delivered thy errand, and made full proof of my ministry, and not shunned to declare thy counsel to her. I have told her from thee, that, except her righteouness exceed the righteousness of the Scribes and Pharisees, she shall not enter into the kingdom. I have told her that if she would be thy disciple, she must do more than

others. I am clear of her sloth. Against her earthly-mindedness I have told her, they that are in the flesh cannot please God; that thy people labor, whether present or absent, to be accepted of thee. I have informed her that those who are in their natural state are afar off from God; but those that are called are made nigh to him; that all such have access with boldness to his grace—as a favorite to his prince, as a wife to a husband, as a child to a father, and as one friend to another; this might have convinced her of her indevotion. I have showed her that in part all nations are blessed, and told her that he is happy, every way happy, that has the God of Jacob for his God; that thou hast called, and saved thy people with a holy calling, not according to their works, but to thy grace. Was not this enough to have excited and moved her to perpetual gratitude and praise? I have showed her that thou hast appointed a day, in which thou wilt judge the world in righteousness, by the Man whom thou hast appointed, whereof thou hast given assurance unto all men, that thou hast raised him from the dead, this ought to have given her a lively view, by faith, of another state. To humble her, I have told her, that unless we be converted, and become as little children, we shall not enter into the kingdom of God. To take her off her self-dependence, I have showed that we destroyed ourselves, that our help is in God, that it is only Jesus who saves his people from their sins. To quicken her to zeal, I have insisted on it that the kingdom of heaven suffers violence, and that the violent take it by force; that we must not walk in the broad way, and think to go to heaven. To induce her to the love of God, I have convinced her that the Word was made flesh and dwelt among us: the strongest motive to love God—and, that all true Christians behold his glory, as of the only-begotten of the Father, full of grace and truth. Finally, to leave her inexcusable in resisting the motions of grace I have showed the danger of it; warned her to take heed how she heard; showed that to-day if we do not

hear God's voice, we shall harden our hearts. I have told her that thy people long for thy coming, and say, Come, Lord Jesus, come quickly—and that all Christ's people are a willing people in the day of his power. Lord, I am free of her blood.'

"But surely," she proceeds, "if he continues any thing of that kindness he had for me on earth, in his glorified state, he wishes my happiness, and desires my abundant sanctification, and return from my backsliding, and that by the abounding of iniquity my love should not wax cold. In fine, I own I have been unworthy such a minister. Lord, lay not my unprofitableness to my charge; and now at last teach me to profit by what I have heard."*

A life of Mr. Owen was published in 1709, in duod. by his brother Dr. Charles Owen, of Warrington. In Noble's Continuation of Granger, v. ii. p. 155. it is erroneously ascribed to Mr. Henry.

Great Britain's present Joys and Hopes, opened in two Sermons, preached in Chester. The former on the National Thanksgiving Day, December 31, 1706. *The latter the day following, being New-Year's Day* 1707. *duod.* 1707.

Prefixed to this publication, appeared the following characteristic advertisement—"It was several weeks after the substance of these two sermons was preached that I was prevailed with, by the solicitations of some of my friends, to publish them: which is the reason they come abroad thus late. But, though they seem born out of due time, they are not out of their due place. For the plainness of their dress obligeth them to come in the rear of the triumph." This is dated Feb. 15, 1706-7.

A Sermon preached at the funeral of Dr. Samuel Benton Minister of the Gospel in Shrewsbury, who died there

* Mrs. Hunt's Diary.

the 4th of March, 1707-8, *in the 35th year of his age; to which is added, a short Account of his Life and Death. duod.* 1708.

A Sermon preached at the funeral of the Rev. Mr. Francis Tallents, Minister of the Gospel in Shrewsbury, who died there April 11, 1708, *in the 89th year of his age, with a short account of his Life and Death. duod.* 1708.

A method for Prayer, with Scripture Expressions proper to be used under each head. 8vo. 1710.

Dr. Watts pronounced it "a judicious collection of scriptures proper to the several parts of that duty."* And Mr. Orton says, it "should be a *vademecum* with students."†

A short Account of the Life of Lieutenant Illidge, who was in the Militia of the County of Chester near fifty years; chiefly drawn out of his own papers. duod. 1710.

This publication was anonymous, but Mr. Henry's diary demonstrates that he was the author. He finished compiling it April 7, 1710.

Disputes Reviewed, in a Sermon preached at the Evening Lecture at Salter's Hall, on Lord's-day, July 23, 1710. 1710.

To an edition of this sermon, published in 1719, when the western controversy respecting the Trinity, and subscription, had reached and agitated London, Dr. Watts prefixed "a preface," full of eloquence, and peaceful

* Works, vol. v. p. 87. 8vo. 1813.

† Letters to Dissenting Ministers, &c. by S. Palmer, v. i. p. 86.

zeal. "Surely," they are the Doctor's words, "the design to republish this useful Sermon of the late Rev. Mr. Henry, must meet with a general approbation." "In my opinion." he adds, "there has not been a season these twenty years so inviting to the writers on peace and union, and so much in want of healing discourses. That great man had a most happy talent in the practical way. His easy and familiar turns of thought, and language, insinuate themselves into the conscience with so powerful and pleasing a conviction, that we cannot but delight in hearing ourselves so artfully reproved, even while we blush inwardly, and own the folly that he corrects."

A Sermon concerning the Work and Success of the Ministry, preached at the Tuesday Lecture at Salter's Hall, July 25, 1710. 1710.

In the Miscellaneous Works, p. 550, and the folio edition, p. 467. a wrong date is assigned to the delivery of this Sermon. It was *July* 25, not June 25.

Faith in Christ, inferred from Faith in God, in a Sermon preached at the Tuesday Lecture at Salter's Hall, May 29, 1711. 1711.

A Sermon concerning the Forgiveness of Sin as a debt, preached June 1, 1711, *in London.* 1711.

Hope and Fear balanced, in a Sermon preached July 24, 1711, *at the Tuesday Lecture, at Salter's Hall.* 1711.

In the year 1711, Mr. Henry prefixed a preface, dated March the 1st, to a small duod. volume, and now scarce, entitled *The Holy Seed;* or, the Life of Mr. Thomas Beard, with a Funeral Sermon, by Joseph Porter. That Preface is written in his usual style of plainness and simplicity, and bears ample testimony to his earnest

concern for the welfare of the young—that they may be, indeed, a seed to serve the Lord Christ. He designates the subject of the volume, "a thinking, praying youth," and the papers themselves, considering the age of the writer, "really uncommon." duod. 1711.

A Sermon preached at Broad Oak, June 4, 1707, *on occasion of the Death of Mrs. Catherine Henry, relict of Mr. Philip Henry, who fell asleep in the Lord, May* 25, 1707, *in the* 79*th year of her age.*

This was appended to the third edition of Mr. Philip Henry's Life. 1712.

A Sermon preached on Monday, June 30, 1712, *to the Societies for Reformation of Manners, at Salter's Hall.* 1712.

A Sermon preached at Haberdasher's Hall, July 13, 1712, *on the occasion of the Death of the Rev. Mr. Richard Stretton, M. A. and Minister of the Gospel, who died July* 3, *aged* 80 *; to which is added, a short Account of his Life.* 1712.

Mr. Henry, in his diary, says—"1712, July 7. In the evening I attended the funeral of my good old friend, Mr. Stretton, from his house in Hatton Garden, to the burying place in Bunhill-fields."

A Sermon preached at the Funeral of Mr. Samuel Lawrence, Minister of the Gospel at Nantwich, in Cheshire, who died there April 24, 1712, *in the* 51*st year of his age, and was buried April* 28; *to which is added a short Account of his Life.* 1712.

Directions for Daily Communion with God in three discourses ; showing how to begin, how to spend, and how to close, every Day with God. 1712.

Popery, a spiritual Tyranny, showed in a Sermon preached on the 5th of November, 1712. 1712.

This Sermon was preached at Mr. Reynold's meeting-house ; and afterwards at Hackney.

A neat and well printed edition, with a Preface and Notes, by Benjamin Flower, appeared in 1779.

Sobermindedness pressed upon Young People, in a Discourse on Titus ii. 6. 1713.

There is a scheme of a Sermon to young people, by Mr. Henry, on 2 Chron. i. 10. in the Theol. Mag. v. iii. p. 146.

A Sermon preached January 7, 1712-13, *at the Ordination of Mr. Atkinson, in London.* 1713.

It is probable that this Sermon was first preached at the ordination of Dr. Benyon. With the original edition was printed Mr. [Ben Andrewes] Atkinson's Confession of Faith, and the Exhortation addressed by Mr. Smith.

The ordination took place, Mr. Wilson says, for convenience * at Mr. Rosewell's. Mr. Smith gave the exhortation, and Dr. Oldfield prayed.

A Sermon preached upon occasion of the Funeral of the Rev. Mr. Daniel Burgess, Minister of the Gospel, who died January 26, 1712-13, *in the 67th year of his age. With a short Account concerning him.* 1713.

Christ's Favor to Little Children, opened and improved in a Sermon preached March 6, 1712-13, *at the Public Baptizing of a Child in London.* 1713.

The child referred to was Eleanor, the daughter of the Rev. Jeremiah Smith.

* Wilson's His. v. ii. p. 101.

A Sermon concerning the Catechising of Youth, preached April 7, 1713, *to Mr. Harris's Catechumens.* 1713.

Dr. Watts has testified his approval of this excellent Sermon by some prominent notice of it in his Discourses on Instruction by Catechisms.*

The Exhortation at Mr. Samuel Clark's Ordination at St. Alban's; somewhat enlarged. 1713.

The Confession of Faith by Mr. Clark, with the questions proposed, and a Preface by Dr. Daniel Williams, showing the method and solemnity of Presbyterian ordinations, accompanied the first edition of "The Exhortation." The Exhortation was delivered September 17, 1712; and as no date is attached to it in the Miscellaneous Works, it may be mentioned that Mr. Henry did not begin to write it for the press until April 30, 1713—"Mr. Smith being prevailed with to publish the Sermon."

Soon after Mr. Henry's settlement at Hackney, his attention was directed to a manuscript, entitled, "Closet Devotions," in which the principal heads of divinity are meditated upon, and prayed over in Scripture expressions, by "Robert Murray, Minister of the Gospel;" with which he expresses himself "wonderfully pleased." He wrote an address "to the reader," commendatory of the work and its author, whom he describes as a devout good man, whom he had long known as an intimate acquaintance, and for whom he had a great value. The volume appeared in duod. 1713.

Self-consideration necessary to Self-preservation; or, the Folly of despising our own Souls, and our own Ways; opened to two sermons to Young People. The former on Prov. xv, 32. *The latter on Prov.* xix 16. 1713.

* Works, vol. v. p. 207.

A memorial of the Fire of the Lord, in a Sermon preached September 2, 1713, *being the Day of the Commemoration of the Burning of London in* 1666, *at Mr. Reynolds', meeting house, near the Monument.* 1713.

Mr. Henry returned home and preached it at Hackney.

Serious Thoughts about the Bill brought into the House of Commons against Dissenters' Schools and Academies. 1714.

In the History of Dissenters, a full account may be seen of the Schism Bill, to which the "Serious Thoughts" refer.* And the following extracts from Mr. Henry's diary furnish no uninteresting addition to that narrative.

On the 26th of May, 1714, I preached the morning lecture at Mr. Manduit's, Ps. xxxiv. 2. 'My soul shall make her boast in the Lord.' I stayed in the city, and went with Dr. Williams, and many others, to make our appearance in the Court of Requests, against this wicked bill of persecution; but no good will be done.

"27. I went to London—to Wapping—to a day of prayer at Mr. Bush's. Mr. Harris, Mr. Lyde, Mr. Ridgley, Mr. Clark prayed. I preached, 2 Chron. xx. 12. 'We know not what to do.' The bill this day ordered to be engrossed.

"28. I wrote some thoughts about the present bill.

"29. I wrote a second time; much enlarged the serious thoughts about the bill. Sent the paper to the press.

Mr. Reynolds, in his funeral sermon for Mr. Henry, noticing the Pleasantness of a Religious Life, as then unpublished; adds—"He told some of us it was in the press, and it must now be the last he will send thither." †

It shortly appeared with the following attractive title;—

* Vol. i. pp. 267—277. † pp. 35, 36.

The Pleasantness of a Religious Life opened, and proved, and recommended to the Consideration of all, particularly of Young People. duod. 1714.

This little volume was usually recommended by the Rev. James Hervey, in his conversation with young people.*

But the great work to which Mr. Henry's studies and pursuits had for many years, been chiefly directed,—*the Exposition of the Old and New Testament*—yet remains to be noticed. It was commenced in November, 1704.

Mr. Henry lived to finish only the Acts of the Apostles; the residue was completed by various ministers, whose names, though not originally announced, are in the royal octavo edition†, prefixed to each epistle.

In the letters to a young clergyman, published some years since by the late Rev. Thomas Stedman, appeared "a brief account of the progress" made by Mr. Henry when writing the "Exposition." And as that statement was not only brief, but imperfect, one more at length, embracing also the list of continuators, will scarcely be regarded, either as uninteresting or incurious.‡

Those persons to whom the Life of Philip Henry is familar will recollect, that it was the daily practic of that eminent man, to expound, in his family, the Holy Scriptures in regular succession; and to require from each of his children, a written report of what was said.§ An opportunity of acquaintance with these, and other interesting manuscripts yet preserved, warrants the conclusion, nor ought it to be regarded as derogatory to the venerated Expositor, that in the Commentary, those admirable papers were fully, but very judiciously used.‖

It would be easy to adduce numerous approving testimonies to the "Exposition," were not that necessity superseded by its continued popularity. A few instances

* Life by the Rev. J. Brown, p. 287. oct. 1822. 3rd. edition.

† Three volumes. The first edition was published in six volumes folio. ‡ See Note N, § Life of P. Henry p. 75.

‖ See the Life, p. 445. And see the Congreg. Mag. vol. vii. p. 225.

however, for Mr. Henry's greater honor, as well as the reader's satisfaction, shall be selected.

"I cannot forget," says Mrs. Savage, "what a worthy person, Mr. John Hunt, of Chester, once said to me, commending the annotations on Genesis—I believe your brother was divinely inspired when he wrote them."

It is recorded of Mrs. Bury, the accomplished and very learned wife of the reverend gentleman before mentioned, and who ordinarily spent most of her mornings in her closet, that "she first lighted her lamp (as she expressed it) by reading the Holy Scriptures; for the most part with Mr. Henry's annotations." And that "in the latter part of her life she devoted the most of her secret and leisure hours to the reading" of those "annotations; which she would often say were the most plain, profitable, and pleasant she ever read; and the last books (next to her Bible) she should ever part with. She honored the author for finding so much of God in him, and for speaking the case of her own heart better than she could speak it herself."*

Mr. Tong remarked, that "as long as the Bible continues in England, Mr. Henry's admirable 'Expositions' will be prized by all serious Christians. In them his clear head, his warm heart, his life, his soul appears. While seriously perusing those excellent books, besides many others which he published, you will seem to yourselves to have Mr. Henry still with you."†

Another writer says,—"Mr. Henry's admirable Commentary on the Scriptures, which hath been blessed to the instruction and edification of hundreds of ministers, and thousands of Christians, for more than a century, still maintains its reputation, above most, if not all, other commentaries."‡

"I could wish," said Dr. Watts, "young ministers in

* Life of Mrs. Bury, pp. 7, 20. duod. 1720.

† Funeral sermon, pp. 30, 31. Miscellaneous Works, p. 874.

‡ Mr. Burnham. Pious Memorials, 3rd edition, p. 310. 8vo. 1820.

the country might be allowed by their people to read a part of Mr. Henry's Exposition of the Bible, or repeat a sermon from some good author, one part of the Lord's day."*

Dr. Doddridge observed, that "Henry is, perhaps, the only commentator, so large, that it deserves to be entirely and attentively read through. The remarkable passages should be marked. There is much to be learned in a speculative, and still more in a practical way."†

The good, but eccentric, Mr. Ryland, of Northampton, was of opinion that—"it is impossible for a person of piety and taste, to read the Exposition of Mr. Henry, without wishing to be shut out from all the world to read it through without one moment's interruption."‡

The venerable and Rev. W. Romaine, in a prefatory recommendation to a folio edition, published in 1761, asserted that "there is no comment upon the Bible, either ancient or modern, in all respects equal to Mr. Henry's."

"Our young preachers," said the late revered Dr. Edward Williams, "would do well to read with devotion, and care, those parts of Mr. Matthew Henry's practical and incomparable Exposition which relate to the subject they would preach upon."§

Other competent judges have observed, with equal enthusiasm and accuracy, that "the learned leisure of the universities, or the sanctioned names of dignitaries, may have produced works which rank higher in the esteem of scholars; but Matthew Henry stands without a rival as an expositor of scripture, for the edification of the church of God."‖

Nor is it feeble praise that the apostolic Whitefield. whose labors and virtues inspired even the pen of Cow-

* Memoirs, by Dr. Gibbons, p. 156.
† Dr. Doddridge's Works, vol. v. p. 474.
‡ Contemplations, p. 371, 3rd edition, 8vo. 1777.
§ Christian Preacher, p. 52. ed. 1809.
‖ History of Dissenters, v. ii. p. 296.

per, was trained, as a Christian and a preacher, by Mr. Henry's Commentary: that he literally studied it on his knees; read it through four times; and to the close of life spoke of its author with profound veneration: ever calling him—the great Mr. Henry.*

Some years since, the Rev. William Geard, of Hitchin, published, in three volumes, duod. "Beauties," selected from the Commentary.

An abridgment of it yet remains a desideratum.

Dr. Adam Clarke, adverting to the minor compilations from commentaries, which, from time to time, have appeared, notices to what a vast number of them Mr. Henry's excellent work has given birth. Every one of which, he adds, while professing to lop off his redundancies, and supply his deficiencies, falls by a semidiameter of the immense orb of literature and religion, short of the eminence of the author himself.†

At what precise time the thoughts of Mr. Henry were turned to a lengthened discussion of the subject of *baptism*, is a matter of doubt. The only notice of it found among his papers, is couched in the following terms:—"1707, August 15. I had a letter from a meeting of ministers in Buckinghamshire, to urge me to publish something of the baptismal covenant: the Lord direct my studies, and incline me to that in which he will own me." The "Treatise" which he left did not appear until the year 1783. It was then published "by Thomas Robins," from the original manuscript, but in an abridged form. The abridgment was executed, to quote the opinion of the late Rev. S. Palmer, "with great judgment; so as to retain every thing important, and omit only what was redundant; and thus, in fact, to improve the work; as," he adds, "I can testify by a comparison of the original, and the abridgment in manuscript."‡

* History of Dissenters, v. iii. pp. 17, 18.

† Dr. Adam Clarke's Commentary on the Old Testament.—General Preface, p. 15.

‡ Letters from the Rev. Job Orton, v. ii. p. 67. Note. And see Mr. Palmer's Memoirs of Mr. Henry, p. 11.

The Monthly Review pronounced it "a very elaborate, methodical, and ingenious performance."*

In the year 1805 was published, in 8vo. price one shilling, by "Elizabeth Matthews, 18, Strand," A *Sermon on the Promises of God*, preached by Mr. Henry on the 7th of May, 1710. It contains a complete list of his forty-two sacramental discourses upon that interesting topic, with the devout improvement of the whole.

Mr. Henry was earnestly solicited to publish a memoir of his sister, Mrs. Hulton; and he prepared a narrative; but, "having printed the well-known Life of his father, he, according to tradition, deemed any attempt to increase the notoriety of his family, inconsistent with modesty." The manuscript remained until the year 1819, in obscurity. It was then made public, and is now usually appended to the Life of Mrs. Savage.

Whether Mr. Henry be the author of any other compositions or no is uncertain. The probability is that he did contribute to an inedited manuscript, in three folio volumes, collected by the author of the "Synodicon Gallia Reformata," and now in the Red-cross Street library.† The supposition rests upon a letter addressed by Mr. Henry to his venerable father, dated 26th of June, 1694, and from which the following is an extract: —"Last Friday, Mr. Quick, of London, Minister, author of the Synodicon, came to my house, recommended to me by Sir Henry Ashurst. He tells me he hath now under hand a book which he calls Εικονες, intending an account of the lives of eminent ministers, our own and foreigners, never yet written; he casts for four volumes in folio, and obligeth me to furnish him with what memoirs I can get concerning any in this country. I refer further talk of it till I can see you."

What was lost to the world by the sudden removal of our author, cannot now be ascertained. But it was

* Monthly Review for April, 1784, vol. lxx. p. 314.

† Mr. Orme's Life of Dr. Owen, p. 186. Life prefixed to the Works, p. 141. 8vo. 1826.

stated, on unquestionable authority, that, in addition to the sixth volume of his Expositions, he intended "a seventh, which was to have been critical, on difficult places of scripture; and an eighth, that was to have been a body of divinity in sermons."†

The best edition of the works was edited by the "Rev G. Burder, and Joseph Hughes, M. A." in seven volumes, quarto, 1811, corrected from the "innumerable errors which had been accumulating with every edition." It contained also the sermon entitled, "Separation without Rebellion;" and the funeral discourse preached by Mr. Tong.

It may not be improper to state here, that, although the valuable service just referred to, was undertaken by *both* the excellent ministers (my esteemed friends) whose names have been mentioned, the public, in consequence of Mr. Burder's other and pressing engagements, is indebted to Mr. Hughes for the care, and intelligence, and accuracy which distinguished the undertaking.

A stereotyped quarto reprint of the Exposition from that corrected copy has recently appeared, with "Introductory Remarks," at once liberal and commendatory, by the Rev. Edward Bickersteth, a clergyman of the church of England.

Were it not that the representations which have been given of Mr. Henry's humbleness of mind, were confirmed by authentic evidence the number and variety of his publications may, singly considered, almost induce a suspicion of *over*-statement. But the contrary, even as to his printed works, multiplied as they were, is, in almost every instance, visible. Mr. Howe's remark on the subject has already appeared. And it is plain from the diary, that to the urgency of others in many instances, and a sense of duty in all, and not a love of publicity, nor yet "the praise of men," must the often-repeated increase be attributed. When that good man, the Rev. Daniel Burgess, "went home," an application was made

† Funeral Sermon by Mr. Reynolds, p. 87. And see the Note F.

to Mr. Henry to improve the event. He "yielded" ultimately "with much fear." The time having arrived, Lord's-day, February 1, 1712-13, he went in the afternoon to Mr. Burgess's place, near Lincoln's-inn-fields, and preached his funeral sermon on 2 Cor. iv. 7. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "I was even compelled to it," he adds, "by importunity, and never undertook any service with so much reluctancy: yet I do not now repent it. I wish I could have done it better."

From Mr. Henry's papers many similar records might be selected.

Without intending to frame a disquisition upon what may be called our author's creed, (a reference to his confession of faith, and the full exhibition of his views of Christian truth already given, rendering *that* superfluous,) and, without intending to criticise or discuss, any more than to condemn, or defend particular terms or expressions, which now and then occur in his printed works, it is needful, perhaps, to remark, that when, as is sometimes the case, he speaks of faith as "a *condition*" required in order to salvation,* he plainly intends no more than "something insisted upon if we would receive a benefit;" and not "something as a valuable equivalent for a benefit received, or something to be performed entirely in our own strength." "The *grace* that saves sinners," says he, is "the free, undeserved goodness and favor of God: and he saves them, not by the works of the law, but through faith in Christ Jesus; by means of which they come to partake of the great blessings of the gospel; and both that faith, and that salvation on which it has so great an influence, are the gift of God."† Dr. Doddridge thought the prejudice so strongly imbibed by many against the word condition, both weak and foolish; because it expresses no more than is expressed by say-

* See the Exposition on Acts xvi. 31.
† Expos. on Eph. ii 8.

ing, that they who *do* believe shall, and they who do *not*, shall not be saved; which is perfectly scriptural.* It was in this sense that Mr. Henry used it.

He sometimes also speaks of the gospel as a *remedial law;* and for this, has been charged with encouraging a hope of acceptance before God by a sincere, though necessarily defective and imperfect, obedience; with excluding the doctrine of justification by faith as it apprehends the righteousness of Christ; and with substituting, in its place, a faith self-originated, essentially meritorious, and consequently availing.

Whether Mr. Henry felt in the long-agitated controversy upon the subject thus introduced, any interest, or not, there is nothing among his papers to determine. But from his prevailing dislike to all sorts of wars, the probability is that he did *not;* especially as the contest was distressingly sharp and bitter. His printed works, however, warrant the inference that, whatever course was on that occasion pursued by him, whether one of silent notice, or the reverse, he was in opposition to Dr. Crisp's adherents; and must be classed, if classed at all, with those who preferred the phraseology of Dr. Daniel Williams, the avowed champion of the orthodox in the Neonomian controversy; and who was "worthy of double honor," for having, amidst excessive provocations, wielded the weapons of polemical warfare, with eminent meekness, if not with consummate skill.

"The gospel of Christ" (the language is Mr. Henry's in his "word of advice to the wanton and unclean") "is a remedial law, and you hope to have remedy by it. It is a charter of privileges, and you hope to be privileged by it; but how can you expect either remedy or privilege by it, if you will not observe its precepts, nor come up to its conditions? The gospel will never save you if it shall not rule you."†

* Works, vol. v. p. 222. 8vo. 1802. See President Edwards's Works, vol. viii. pp. 491—529.

† Misc. Works, p. 825.

"Christ," he observes elsewhere, "told men, in the prospect of that kingdom of God which was approaching, that they must repent and believe the gospel. They had broken the moral law, and could not be saved by a covenant of innocency, for both Jew and Gentile are included under guilt. They must, therefore, take the benefit of a covenant of grace, must submit to a remedial law; and *this* is it—repentance towards God, and faith towards our Lord Jesus Christ."*

But to confound Mr. Henry, on account of expressions like these, with creeds of human construction, whether Baxterian, or Neonomian, or any other, amounts to positive injustice. For, admitting that his strong attachment to the *practical* writings of the heavenly-minded author, whose statements, on some controverted points, have given rise to the one designation, did occasion a harmless and frequent similarity, especially in diction and earnestness; there is no proof that he either acquiesced in, or even concerned himself with, any of those excessively acute distinctions which confused Mr. Baxter's theology; and in which the doctrinal peculiarities of that great man chiefly appeared. And admitting, also, that the passages just cited give a degree of color (and it is as faint as possible) for attributing to Mr. Henry the views which the other term is intended to express, still, it must be obvious to any one acquainted with his writings, that he was *not* a Baxterian; and that he was still less infected with Neonomianism. In fact, he was no partisan; and nothing can be more unfair than to identify him (though it is sometimes done) with a party, because of expressions, which, how appropriate soever to the views of that party, were never designed by him to serve the purposes of a Shibboleth.

In all Mr. Henry's writings there is the entire absence of every thing *like* human discipleship, or systematizing. Every temporal head he disavowed. And, so far was he from reducing religion to a mere system of "sounds and syllables," that he rather viewed it, more essen-

* Expos. on Mark i. 15.

tially so, perhaps, than many celebrated preachers have done, as "righteousness, and peace, and joy in the Holy Ghost."

In the reasons assigned by him for uniting with moderate dissenters,* (not again to allude to the sermon on Popery, or to what has appeared in the present Memoirs, his opinions in favor of the utmost freedom of thought on religious subjects are very beautifully set forth; nor does he hesitate to say, elsewhere, with equal openness and decision,—"We must *not* pin our faith on any man's sleeve, not the wisest or best."† Having sought by earnest prayer the "mind of the Spirit" of God upon every part of the Christian revelation, he disdained the customary trammels of prescription, as well as bigotry; and, instead of forcing divine truth into a square with any set of accredited sentiments, or abandoning suitable phrases to communicate his own impressions, *because* other persons used the same, he studiously presented inspired announcements according to his settled convictions, and in their instructive and unrestricted latitude. As a natural consequence, he has been sometimes claimed by Calvinists; at others by Arminians; and often rejected by both.

The following remarks on the controversial subjects of free-will, and some others connected with it, which occurred in the ordinary course of Mr. Henry's ministry, and are selected from one of his unpublished manuscripts, while answering the ends of illustration, will show, at the same time, the clearness, as well as the scriptural soundness of his views.

"There are great disputes about free-will, and how far that goes. The springs and motions of man's will are secret. But this is undoubted truth, which we are to 'hold fast,' that those who perish must take all the blame to themselves; and those who are saved must give all the glory to God. There is a decree that sin-

* Misc. Works, p. 639. † Expos. on Matt. xxiii. 9.

ners shall die; but there is no decree that sinners shall sin. The vessels of mercy God has prepared for glory, but vessels of wrath fitted to destruction;* fitted by their own sin. It cannot be charged upon any defect in the soul, as it comes out of God's hand. Man was made *upright*. The soul is *made* capable of serving, and glorifying, and enjoying God. God doth not incline the will to the sin; his hardening the hearts of sinners is but letting them alone; giving them up to their own heart's lusts; suffering all nations to walk in their own ways; and yet even then, he left not himself without witness. His grace is his own; he is not debtor to any man. If the providence of God concur to the action that is sinful, yet it doth not at all concur to the sinfulness and obliquity of the action. If providences prove stumbling-blocks, that is not God's fault. Adam was not excused by pleading,—"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." It is true God made man's mouth, and in his hand our breath is; but if that mouth be "set against the heavens," and that be "threatening and slaughter," that is not God's work. He that speaketh a lie, like his father the devil, speaketh of his *own*. God permits sin, that is, he doth not by his sovereign power hinder it; but he has done all to prevent it that became a good and righteous *Governor*. The king is not to be blamed if he promulge good and wholesome laws against treason, though he do not set a guard upon every man to keep him from committing it."

Considering the decision and publicity of Mr. Henry's writings, it is singular that so little (in fact nothing) in reprehension of his theological statements is to be found in *print*. At least, I have in vain endeavored to meet with a single instance of regular and adjusted criticism; or of those condemnatory reflections, by which so many other authors, the advocates of similar views, have been assailed. It seems as though the homage so universally

* Rom. ix. 22.

paid to his genius and sanctity were such, as to have disarmed, not the enemies of truth only, but its jaundiced friends also. Even Dr. Parr, who thought it necessary, it appears, to make one awkward effort to criticise the Exposition, contented *himself* with pronouncing it—a book much esteemed by half-methodists;* a sneer, by the way, far from creditable, either to the Doctor's judgment, or piety.

Mr. Henry's notes, in the commentary upon a passage in the History of Cain, indeed, have been objected to as derogatory to the truth; but as it is conceived, quite groundlessly.

The text is—"If thou doest well, shalt thou not be accepted?" Upon which he remarks, "God is no respecter of persons, hates nothing that he has made, denies his favor to none, but those who, by sin, have forfeited it, and is an enemy to none but those who, by sin, have made him their enemy, so that if we come short of acceptance with him, we must thank ourselves, the fault is wholly our own: if we had done our duty we had not missed of his mercy. This will justify God in the destruction of sinners, and will aggravate their ruin; there is not a damned sinner in hell, but, if he had done well, as he might have done, had been a glorified saint in heaven. Every mouth will shortly be stopped with this."†

In one of his manuscripts, he expatiates upon the subject, and the following sensible extract evinces not only his uncompromising, bold, and ardent spirit, in maintaining what he believed to be true; but it contains also a recognition of sacred principles, which can never be unseasonable. "The promise of eternal life is offered upon reasonable terms to all men. Sometimes it is a pearl to be purchased. Sometimes a penny to be earned. Sometimes a prize to be run for. Not that there is any meritorious proportion between any thing we can do, and this happiness, but it is proposed upon such and such conditions. Whoever believes in Christ shall not

* Bibliotheca Parriana, p. 585. † Expos. v. i. upon Gen. iv. 6, 7.

perish, but have everlasting life. The offer is free and general. It is true the gate is strait, and the way is narrow; but it is as true that the gate is open, and the way is plain. It is true, multitudes miss it, and are lost forever; but it is as true that it is their own fault. In the close of the fullest description of the heavenly glory we have the invitation,—Whosoever will, let him take the water of life freely."

Being in perfect unison with those observations, one remark more shall be instanced; and the rather as it was made in express reference to himself, as well as to every Christian ambassador throughout the world. "We are ministers of Christ; and, as such, we are to invite all people to him; else we reflect upon our Master, are false to our trust, vary from our commission, and are sadly accessary to the ruin of souls."

A very slight acquaintance with the entire collection of our author's works will demonstrate his real orthodoxy; his superior acquirements; and the uniformity, moreover, with which all his efforts by the press, as well as by the pulpit, were directed to usefulness. "It is," said he, "the top of my ambition to assist those who are truly serious, in searching the Scriptures daily."

And can the full extent of obligation which is due to him be calculated? Is it possible to conjecture in how many instances the attractions which he threw around Christianity have removed prejudice: or how many thoughtless trifiers have been roused by his touching appeals; or how many wavering minds have been fixed and irresolute spirits fortified, by his cogent and pointed reasonings; or how many genuine believers have been instructed, and consoled, and established by his judicious and lively, and convincing representations? Here however, the efficacy of divine influence must be duly recognised. How deeply Mr. Henry was affected with the thought of this we have seen; and also how he therefore always connected his labors with earnest prayer to God for a heavenly benediction. The knowledge of that circumstance constrained Mr. Tong to express his hope that

a very signal blessing would attend them. And has not such, it may be asked, been the event—for the guidance of other writers; for a lasting commendation of prayer; and for the instruction of individual Christians and for the church at large;—that to God alone, from whom "every perfect gift" proceedeth, may be given the glory of the whole good manifested in the success, and by the instrumentality of his servant?

It deserves notice how entirely Mr. Henry, in all his writings, kept aloof from that specious fallacy which pervades the works of some theologians, (especially since the days of Dr. Taylor,) of restricting, although discountenanced by the inspired testimony, to apostolic times, those truths and portions of holy writ, which, if not so restricted, would render indispensable a far higher style of Christianity, than that which is so usually sanctioned by teachers of the class referred to. Instead of narrowing the universality of the Bible, he gave it the fullest scope,both in its application to himself and others; a circumstance to which, in a very essential degree, his great attainments in knowledge and virtue, and his usefulness in the church also, are fairly attributable. A contrary course, however it may gratify a taste for nice and unhallowed criticism, will wither, perhaps unsuspectedly, the very energies of a religious life; it shakes the pillars of doctrinal truth; and unless almost supernaturally prevented, extinguishes spirituality of mind. The transition from those principles, when once they are admitted, seems fearfully easy both to Socinianism and infidelity.

The account before given of Mr. Henry's mode of preaching, and its freedom from every thing trifling, or disputatious, or merely controversial, applies with the fullest force to his published works. The fact is, that he was habitually so intent upon the great things of God's law, as to adhere closely, like that famous divine and illustrious scholar, Dr. W. Whitaker, to "sound doctrine." He had no time, any more than inclination, to frame or set forth *new* opinions. Hence his writings, as

well as his manuscript remains, while fraught with the "wisdom which is from above," are distinguished by the absence of refined subtleties, and far-fetched speculations. They are more adapted to improve the understanding, and to fill the reader with astonishment, and fear, and holy joy, than either to gratify a vain curiosity, or to produce a cavilling and contentious temper. Whenever he utters an idea or expression which seems ingenious, or strange,* the slightest inspection will evince the absence of any designed eccentricity. And, generally, it will be found, either to be very harmless, or to have been employed before by men of renown in the churches. As for example, the conjecture in reference to the restoration of brutes.† Several of the ancients, and that astonishing man, Mr. Baxter, also understood the 21st verse of Romans viii. in like manner.

It is worthy observation, that he was accustomed to lay under entire requisition, for the great purposes of his ministry, all the varied branches of knowledge with which his mind had been stored. How many of his remarks, for example, are influenced by his early study of the law. He seems to have indulged a propensity to make his acquisitions in *that* department of learning bear upon the illustration of biblical truth; as if to evince the value of legal science in connexion with theology; or, to gratify his own taste for spiritualizing ordinary things and facts, so as to furnish his instructions with increasing attractiveness and point. The same disposition is as distinctly visible in his manuscripts. Some of them present a continuous appliction of legal learning to gospel doctrines; others to the practices of the faithful; and the allusions, and images, and maxims every where scattered, through his printed works,‡ and his papers,

* See the Expos. vol. ii. 2 Sam. xii. 16, 17; vol. v. Matt. xxvi. 42, &c. John x. 17.

† Exposition on the 8th chap. of the Epistle to the Romans.

‡ See particularly his Sermon, entitled "Forgiveness of Sin as a Debt." Misc. Works, pp. 584—597.

discover a similar origin, and the same useful tendency. Not a few, indeed, are awfully striking. "Hell," he writes, "will be hell to hypocrites. The sorest ruin is said to be their *portion*. As if they were the *freeholders*, and other sinners only inmates, and under-tenants." The same thought occurs in the Exposition on Matt. xxiv. 51. To multiply instances would be tedious. That work is full of them.

Were it quite fair, or less invidious than it is commonly assumed to be, to institute a comparison between that part of the Exposition reaching to the end of the Acts of the Apostles, which Mr. Henry completed, and that upon the succeeding books of the received canon, which was compiled and published by others, the inferiority, although the continuators were aided by his copious manuscripts, might be prominently displayed; the task is, however, needless, because the discrepancy is, in itself, too glaring not to catch the eye of the most careless, or superficial; a result easily accounted for, since, as Mr. Orme justly remarks, they accommodated themselves to the manner of his predecessor, in which no man could excel but himself.*

Viewing Mr. Henry's publications as a whole, it is rather difficult to speak of them in terms sufficiently measured. For, although they furnish much less to afford gratification, in a literary point of view, than do the works of many who are justly designated "fine writers," they posses a vigor which, without the least endeavor to attract, awakens and sustains the attention in an uncommon degree. In a single sentence, he often pours upon scripture a flood of light; and the palpableness he gives to the wonders contained in God's law occasions excitement, not unlike that which is produced by looking through a microscope. The feelings, too, which his subject had called forth in himself, he communicates admirably to others. In his whole manner—the same at nine years old as at fifty—there is a freshness and vivacity, which instantly puts the spirits into free and agile

* Biblioth. Bibl. p, 241.

motion; an affect somewhat similar to that play of intellectual sprightliness which some minds (obviously the greatest only) have the indescribable faculty of creating, the moment other minds are brought into collision. But the crowning excellency remains; nothing is introduced in the shape of counteraction. There are no speeches which make his sincerity questionable; no absurdities to force suspicion as to accuracy in theological knowledge, or inattention to the analogy of faith; no staggering, and untoward, and unmanageable inconsistencies; nothing by which "the most sacred cause can be injured;" or the highest interests of men placed in jeopardy; or which can render it imperative, exactly in proportion as the understanding is influenced, to repress or extinguish the sentiments, "in order to listen, with complacency, to the Lord Jesus and his apostles."

On the contrary—and it redounds to Mr. Henry's imperishable honor—his statements correspond with the loveliest uniformity, to the *gospel* system; all their bearings tend to promote the life of God in the soul; a "sweet savour of Christ" runs through them like a pervading principle of vitality; and so impregnates them, indeed, as to communicate an impulse of devotion, perfectly sacred and sublime.

To slight such a writer merely because his style cannot be commended as a model, is just as rational as to deny nervousness to Gurnall: or wit to Andrew Marvel; or learning to Sir Thomas Browne; or genious to Pascal; because neither of those eminent men has attempted to rival such wonderful combinations of language as have rendered a few writers of antiquity the admiration of the world.

Mr. Henry's ambition, it should be remarked, never soared in the direction just noticed. To any thing beyond a sound judgment, and practical efficiency, whatever his prowess really was, he asserted no claims. His desire was to make things plain to ordinary capacities.*

* Expos. v. i. Pref.

He would not even "pretend to write for great ones."* Instead, therefore, of wasting the invaluable moments allotted to him, like Isocrates is said to have consumed years—upon cadences and harmony—thereby seeking fame, he was bent upon holding forth the word of life; and in the doing of it was only anxious to interest, in order to profit, his fellow-men. His labor, like that of the first Christians, who took the same course, was not in vain. The reception his writings have met with is truly a large reward; worth a thousand testimonies, of any other kind, to their rare and consummate excellence. And surely it does not render the high station they occupy in general favor less glorious, in that it has been gained without the aid of reviews and criticisms, or the printed lists and charges of ecclesiastical dignitaries. They have risen to their lofty height by the spontaneous and unsophisticated voice of the public. To reckon the number of households in which the Exposition has for more than a century descended from father to son, with all the care of the most venerated heir-loom, is impossible.

But the *style* itself of our author, notwithstanding blemishes, must not be surrendered unconditionally to the severity of censure. It has in it many real and characteristic beauties; much pathos, much persuasiveness, and, frequently, vast force. A richer or more captivating effect from the association of familiar words is seldom to be seen. Not only partake largely of the improvement of the times, but it triumphed over the forced conceits and deformities of many who were the predecessors and contemporaries of Mr. Henry. And, had he been so minded, indications are not wanting to show what might have been achieved by *him*, very easily, in a style far more conformable to the strict laws of critical taste, than that which he wisely followed. Witness the peroration concluding his preface to the fifth volume of the Exposition; and, not to multiply references, his

* Expos. v. i. Pref.

glowing advocacy of the cause of religion, as that which though now spoken against and opposed, will at last infallibly prevail.*

It is to the credit of the works under review, that there is in them all an entire absence of garishness and puerility; they never pander to the odious impertinence of vain and mere curious speculators; neither are there any meretricious ornaments; instruction is never made contemptible by empty declamation. No inquisitive theologian, how rigid soever his fancy, need fear discovering in them the mawkish effusions of scholastic pedantry. He may be amused sometimes by colloquialisms approaching to undue famliarity; by associations bordering upon the ludicrous; by antithesis, too frequent and too jingling; and, occasionally perhaps, he may be surprised by typical and allegorical interpretations carried to excess. But he is in no danger of being provoked by silly airs, and self-conplacent tones; and, least of all, of being fatigued by monotonous stupidity. All is modest and serious; intimately connected with the conscience; and, without the slightest parade, evidential of extensive knowledge, both of books and men: of accurate and learned research; and true genius.

The very defects and peculiarities of Mr. Henry, his profuse alliterations, and "little fancies," are singularly adapted for *edification*. Even the "quaintness" which distinguishes such a multitude of his observations, and which is somewhat repulsive to the fastidious, has upon the fancy an effect positively enchanting; it holds it, not unfrequently, as if spell-bound; and the "epigrammatic turns," notwithstanding their abundance, are so unconstrained and transparent, as to sparkle very often into brilliance.

The *naivete* and point referred to, and so conspicuous in the productions now under consideration, were no doubt in a great measure occasioned, and certainly were heightened, by the wise predilection Mr. Henry

* Misc. Works, pp. 184, 185.

cherished for "the *words* which the Holy Ghost teacheth;" selected, not at random or caprice, but generally with exquisite judgment, propriety, and beauty. Whenever practicable, *they* were preferred to all other phraseology, how classical or ornate soever. From the same unerring source his metaphors and allusions are perpetually deduced; and their variety and abundance, as well as their acuteness, display alike his mental taste, his laborious diligence, his unceasing vivacity, and the inexhaustible resources of his imagination. There are, perhaps, few writers whose words, to borrow a scriptural and significant allusion, may be more aptly likened unto "goads and nails fastened by the master of assemblies."

To cherish for him the high estimate to which, as an author, he is entitled, it is by no means necessary to maintain that he equals Dr. Owen in profound and continuous thinking, or Dr. Barrow, in accuracy and elaboration; or Dr. Bates, in affluent phraseology; or Jeremy Taylor, and John Howe, in noble daring and seraphic elelvation. Indeed to argue affirmatively as to either of those instances, would betray a most ill-judged partiality. The fact is, Mr. Henry belongs to a school altogether different; one less cumbrous, less obscure, less refined, and less eloquent. It is praise sufficient to claim for him the fancy of Quarles, the affection of Flavel, the gentleness of Herbert, the good sense of tillotson, and the terse sententiousness and antithecal point of Bishop Hall.

In some minds there is an impression that the Exposition, because not critical in its appearance and professions, is not so in in reality; that it is destitute of those qualities which can render a Commentary valuable as a guide to the true import of Scripture. On examination, however, the opposite of that opinion will be found true. Not only was it Mr. Henry's leading design to "give the sense, and cause men to understand the reading;" but, he made it a part of his plan to *assist* in doing so. He illustrates, whenever necessary, the connexion of one chapter with another; he notices

the general scope of a chapter; he exhibits the thread of history; and he collects and combines disjointed parts, so as to exhibit them at one view.* In a word, without any of the apparatus of criticism, he has given, and with an almost unique fecility of condescension, the very pith and marrow of some of the most esteemed biblical writers; in a form too so simple and unpretending, as equally to suit the closet and the family. An able and acute critic well remarked—that "those parts of scripture which seem at first sight the *least* instructive, furnish, in his ingenious hands, much instruction, or at least, much opportunity of instruction."†

Besides the use Mr. Henry made of the books he had read on miscellaneous subjects, for the very purpose of being the better able to understand and apply the Scriptures;‡ and besides his access to the invaluable remarks of his renowned father upon the sacred volume, with which from a child he had been familiar, and which he, no doubt, often adopts; he drew largely (to mention no other sources) from the learned labors of Bishop Patrick, Dr. Hammond, and Dr. Whitby; the Synopsis of Pool; the Expositions of the judicious and venerable Calvin; and the erudite researches of Dr. Lightfoot.

It is not intended by these statements to insinuate against our author a charge of plagiarism, but to evince more clearly, some of his collateral claims to respect. In all things Mr. Henry was downright honest; and what he wrote was (as strictly, perhaps, as any author's can be) his *own*. So far as the Commentary is concerned, the design that it should be so is distinctly avowed. He omitted many things, (and the omission is a matter of regret,) on purpose not to interfere with the English Annotations of Mr. Pool; the circumstance was accompanied in its announcement by the following profession,

*Expos. v. i. Pref.

† Claude's Essay on the Composition of a Sermon by R. Robinson, v. ii. p. 3. 8vo. 1782.

‡Exposition, vol. i. Pref

—a profession which may be safely *extended* according to the reader's pleasure.—"I would not, *actum agere*—do what is done; nor, if I may be allowed to borrow the apostle's words, 'boast of things made ready to our hand.'"*

Upon all that bears Mr. Henry's name, the image and superscription of originality is fixed—strongly, and indelibly. His thoughts are as novel as they are natural; their celerity was indicated at a very early period, by that almost unimaginable quickness of speech which has been noticed; and their artlessness and perspicuity impart to them a charm, as fascinating to the learned, as it is to the illiterate.

On the historical parts of the Old Testament, and the Evangelists of the New, he is, for reasons at once obvious, unrivalled. That style, and manner—the pointed discriminating, and applicatory—(which has been represented as a capital excellency in his preaching) is seen *there* to special advantage. His talent lay peculiarly in the *improvement* of a subject; and those portions of the inspired volume which have been just adverted to, gave him the fullest opportunity for its exercise. His method unlike most other authors, but after the manner of inspiration, was, as he passed along, to dart into the reader's mind the truths he wished to convey; and in the form of concise sayings. Often they are preceded by the word—Note—but their appositeness, their ingenuity, their shrewdness, their agreement with universal experience, and the knowledge they discover of the human heart, are so striking, as seldom, if ever, to disappoint expectation, although roused so formally.

If the lustre of Mr. Henry's qualifications as a minister or an author, appears with more brightness in one particular than another, it is his superlative attachment to the Bible. Nor can any one who is conversant with his numerous publications, the commentary especially, (and the remark is quite as applicable to his unpublish-

*Expos. vol. i. pref.

ed relics,) have overlooked how constantly that engrossing interest is discovered. Had it not been stated with half its actual explicitness,* it would be impossible, even on the most careless perusal of his works, not to be struck with it. There is, in them all, with reference to the lively oracles, an expression of *delight*, "a relish, a gust," (to borrow his own words,) so peculiar as to resemble, in its influence, the insensible approaches of old age. The reader, before he is aware, loses sight of the author, and becomes absorbed in the subject and the display of biblical excellencies is so perpetual—as to inspire a new attachment to the book of God; even those fascinations which before were visible, become more distinct, more vivid, and more constraining.

Nor was that all; as if determined that the difference between himself and all others, whether papists or protestants, who would take from mankind that "key of knowledge," or impede its circulation, should be as immense as possible, every opportunity of *recommending* the same superlative regard to the holy volume, was most vigilantly seized. Whether he addressed the aged or the young; whether doctrines were taught, or duties urged; whether reproof was administered, or "instruction in righteousness attempted;" whether fears were to be awakened, or consolation imparted, the topic was ever resumed, clothed with fresh attractions, and enforced by new arguments. "Let us *acquaint* ourselves," said he on one occasion, "with the sweetness that is in the word of God; and let it be sweet to *us*. Get a new nature, spiritual senses exercised. Let the objects of faith be real. O taste that the Lord is gracious. Learn to draw sweetness from a promise.

"Let us value the written word as the ark of the Testament. Many reckon their Bibles only according to the price they cost them; as if the ark was worth no more than the gold with which it was overlaid. Let us lay up our Bibles as our *treasure*; as the Israelites did the

* Expos. vol. i. & ii. pref.

ark in the Holy of holies. Let us lay them up in our hearts. Wherever we go let us take the word of God with us. The Israelites in their march through the wilderness, acted thus with the ark. Let it dwell in us richly. Follow it. When ye see the ark of the covenant of the Lord your God, and the priests the Levites, bearing it, then ye shall remove from your place, and go after it. Call the Bible your glory, and dread its removal. Phinehas' wife, when the ark was taken, named her child Ichabod—the glory is departed. Part with all rather than your Bibles. Suffer not the spiritual Philistines to rob you. Upon all occasions consult those lively oracles; and as Moses received from over the ark, *his* orders and instructions, so take *your* measures by the written word. Be governed by it. Covet, as David did the ark, to have it near you."

To attempt an analysis, or a more minute account of the valuable composures already described, would be a work of supererogation; they have been, they still are, and, in all probability, they will continue to be, too widely circulated, and too generally admired, to render the service either necessary or expedient. It may be feared that these remarks have been already carried too far; especially when the affirmation of Dr. Watts is, as it ought to be, well considered. That enlightened and eloquent divine professed—that it was not for *him* to recommend the writings of a man so greatly honored of God in his ministry, as Mr. Henry was, and so deservedly applauded by the most popular vote of men.*

* Preface prefixed to "Disputes Reviewed," pp. 4. 230.

CHAPTER XV.

A short Account of some of his Friends and Neighbors, particularly his Brethren in the Ministry, who died before him.

For biography Mr. Henry had a strong partiality; and he advised others to a like preference. "Read," said he, "good books; especially serious, useful history, as that of the *Lives of Holy Men.*" And the use he made of his father's papers in the compilation of the beautiful memoir which has been so often mentioned, shows abundant skill also in that department of composition.

Among his own manuscripts, numerous and interesting, and often unique sketches, well worthy of preservation, have been found. Some of them, indeed, were selected by Mr. Tong, and appeared in the former memorial; but they were so intermixed with the principal narrative, as to interrupt the story, and divert the reader's attention. On the present occasion it has been thought best to imitate the example set by Mr. Henry in the account he wrote of his father, by arranging them in chronological succession, and as a distinct chapter. The delineations of Dr. Benyon, Mr. Owen, Mr. Tallents, and Mr. Lawrence, are, however, omitted: the whole respecting *them*, and more at length, appearing, and to far greater advantage, in the discourses and narratives which our author himself published.

Mr. Becket, chaplain to that great patroness of religion, and of nonconformity, the lady Sarah, daughter of the Earl of Chesterfield, (widow of Sir Richard Hoghton, of Hoghton Tower, in Lancashire, and the mother of that worthy gentleman, Sir Charles Hoghton,) died of a consumption, March 15, 1695, aged only twenty-five years. I often visited him. He was a very serious person, and finished well. He told me he was willing to die; and, though speaking was become difficult to him, he called with earnestness to all about him, and bid them

prepare to follow him to the glorious mansions above. His last words were—"Come, Lord Jesus. I am now going." He was buried at Wrenbury, the minister of the place preaching his funeral sermon from 2 Cor. v. 1.

Mr. John Wilson, of Warwick, my intimate and beloved friend, died of a consumption in April, 1695. He was the son of the judicious and learned author of the Treatise called Nehushtan,* and Judicium Discretionis, &c. nor was he inferior to his father, either in gifts or graces. His mind and temper, like his person, were remarkably elegant and comely. He was born at Chester, in 1662; educated in London, by Mr. Thomas Row; and lived some time afterwards at Broad Oak, with Mr. Philip Henry. He was the first minister of the presbyterian denomination at Warwick, and his labors were singularly useful. He died early in April, 1695. He was a great loss, and I should say irreparable, did I not know that God has the residue of the Spirit. He lay for some time before he died in raptures of joy. He said he could, through grace, stand upon the brink of one world, and look into another without any amazement; that he had, indeed, had some struggles in his soul, but he had endeavoured to deal roundly with himself, in renewing his repentance; and now he had boldness to enter into the holiest through the blood of Jesus.

Mr. James Newcome, grandson of the excellent Mr. Henry Newcome, of Manchester, died young, May 27, 1695, deeply and universally lamented. In consequence of the decease of his father, he had been trained, from infancy, by his pious grandfather; to whom his friends delighted to observe a happy resemblance in temper, gifts, and graces. His natural endowments were excellent; his disposition particularly sweet and unassuming. He was educated for the ministry by Mr. Timothy Jolly, of Sheffield, and when only commencing his labors was summoned to everlasting repose. His removal made a deep impression upon the spirit of his grandfather; oc-

* An able account of this rare book may be seen in the Congreg. Mag. vol. v. p. 602. &c. 1822.

casioned him, it was feared, to go with sorrow to the grave.

The same year, 1695, *Mr. Henry Pendlebury*, of Rochdale, in Lancashire, a man of great learning, and strict godliness, and every ministerial qualification, entered upon his rest. Dr. Calamy has preserved an account of him;* and Mr. Tong adds,—I must be excused if I cannot pass him by without some token of esteem; he lodged in my father's house during the execution of the five-mile act, and kindly received me into his house several years after.

The week Mr. Pendlebury died (which was about the middle of June) Lancashire lost another of its worthies; the Reverend and learned *Roger Baldwin*, of Eccles. The removal of two such men in so short a time was very affecting to Mr. Henry. He observed, that breach upon breach produces sorrow upon sorrow; and prays the Lord, who has the residue of the Spirit, to make it up.

Mr. Henry Newcome, of Manchester, died September 17, 1695, not quite half a year after the death of his beloved grandson. Mr. Henry expresses himself upon this occasion with unusual concern; as for a very great loss to the church of God; and puts up an earnest prayer for his dear friend and brother, Mr. Chorlton, who was fellow-labourer with Mr. Newcome, that the mantle of Elijah might rest upon Elisha.

Mr. Newcome was often styled the prince of preachers, and esteemed at Grange, as Mr. Philip Henry was at Boreatton; he had his frequent times of visiting them, preaching and administering the Lord's supper in the family; his ministry was both pleasant and profitable. He was bronght, by the good providence of God, when young, into that part of England, being, it is believed, born in Northamptonshire, where that county borders upon Huntingdonshire. He married into the family of the Mainwarings, of Caringham; was first

* See the Noncon. Mem. vol. ii. p. 356. 8vo. 1802.

minister at Goostree; then at Goosworth; from thence he was invited to Manchester to be an assistant to Mr. Heyrick, a minister of genteel extraction, and great learning. God made Mr. Newcome one of the greatest blessing to that town, and the country round about, that ever came into it. I never heard of one more successful in conversion work. His person and behaviour, his sweet temper, admirable sense, and unaffected piety, and humility, recommended him every where. The great men courted his acquaintance; and he was a most cordial friend to the meanest Christian.

The first Lord Delamere was his great friend, and his son the Earl of Warrington, (that noble patriot,) and his lady, had a sincere respect for him; but there was no house in Cheshire where he was more heartily welcome, and better pleased, than at Grange. He was regarded by the family there as their pastor; and he continued his visits to them, and affection for them, to the last.

Mr. Thomas Kynaston, my dear and worthy friend, younger than I, but fitter for heaven, died January 10, 1796. God do me good by this providence, that I also may watch as one that must give an account. He was the son of a very good and faithful minister, who, though he could never thoroughly conform to the Church of England, yet was satisfied to read some of the prayers, and by favor of Mr. Chetwode, of Whitley, (father to Sir John Chetwode,) exercised his ministry at Whitley chapel, without disturbance. He was an acceptable and useful preacher; his ministry was much frequented, and attended with very good success. He died in the midst of his days, and left his son very young. The father's friends did not forget their kindness to the dead, or to the living. Mrs. Venables of Wincham, Mr. Greg of Chester, Mr. Bent of Warrington, and some others, were very helpful to the widow with their advice and assistance; by which means she was not only enabled to give her children a good education, but to leave them a competency when she died. Her eldest son, (of whom

we speak,) after he had gone through his course of scool learning, was sent to Natland, near Kendal, in Westmoreland, where, by the lenity of the government, the Reverend and learned Mr. Richard Frankland held a private academy for several years. After some time spent there he resided at Manchester; and, under the ministry of that incomparable man, Mr. Newcome, he greatly improved in religion, and in ministerial gifts. He endeavoured (not to say affected) to form himself in praying and preaching upon Mr. Newcome's example, and a better he could not have chosen. He possessed a humble, meek, honest, loving disposition; which, together with his ministerial gifts, made him a very acceptable person, beloved by his people, and by his brethren in the ministry. He was spoken well of by all men; but he died young, as I take it about thirty years old; not full of days, but full of faith, and of the good fruits of his ministry. A little before he died he called some of his hearers together, to tell them solemnly, and as a dying man, that he gave his hearty consent to that gospel covenant which he had made the great subject of his ministry among them; and fully depended upon the grace and truth of it. He left a widow with four children, and *enceinte* of the fifth: his eldest son is entered upon the ministry, and in God the widow and fatherless have found mercy.

The *Reverend Mr. Beresford*, who was turned out of a church in Derby, by the act of uniformity, died in October, 1697. He had lived after his ejection, very privately, and died at Weston, near Shiffnal, in Shropshire, the seat of that wise and religious lady, the Lady Wilbraham; a sincere and generous friend to all good ministers, whether conformists, or nonconformists, without any difference.

In the year 1700, June 27, died *Mr. John Owen*, son to that very holy, humble, and laborious minister, Mr. Hugh Owen, of Merionethshire, a burning and shining light in a dark, cold, and barren country; one eminently self-denying, and mortified to the things of this world.

His son John was grave and serious from his childhood; he was a student under Mr. Frankland, and after some years spent with him as his pupil, was chosen to be his assistant; and whilst he was so, his example and endeavors were of very good use to several young men in the family. He had made great improvements in religion and learning before he left that place, and entered upon the ministry with great seriousness and good acceptance, and chose to spend his time and strength in the same place where his father lived and died. He was, I think, the only dissenting minister in Merionethshire. Some occasions leading him to Salop, he fell sick there at Mr. Orton's* house, and in nine days' time died, (being about thirty years of age,) to the great grief of all his acquaintance, and to the unspeakable loss of the church of God. Mr. Henry was sent for to his funeral, and preached on that sad occasion at Mr. Jones's meeting-house, from Heb. xiii. 17,—"They watch for your souls as they that must give account." The night before he died, Mr. James Owen, being with him, expresed his hopes and desires that God would spare him in his great usefulness in Wales, where he would be so much missed. He meekly replied,—It would be a proud thought to think God has need of any of us. Great lamentation was made for him, and not without reason, for there were few young men like minded.

In July 1700, Mr. Henry was invited to attend an aged minister to his grave, the *Rev. Mr. Evans* of Wrexham, a very serious preacher, of good learning, and great zeal for God. He was strictly congregational, and wished all his brethren round about him had been in that respect as he was. His second wife was the widow of the famous Mr. Vavasor Powel, and though descended of an ancient family of the Gerrards, related to the Earl of Macclesfield, and of the side of the royalists, yet when very young, from convictions of conscience, was deter-

* Grandfather of the Reverend Job Orton. See an account of him in "Letters to a young Clergyman," v. i. p. 287, &c. duod. 1805.

mined for the despised way of the puritans; and chose to suffer reproach with them. She was a zealous, cheerful, and suitable companion to them, in all their services and sufferings, and lived to see her only son in a station of great usefulness in the church of God. Though Mr. Evans had been for some time under a manifest decay in his memory, and so rendered unserviceable, yet a little while before he died, which was in his seventy-second year, he spoke with more apprehension than usual, rejoicing in the Lord Jesus Christ, as his only rock; and when it was said to him that he was going to his Father's house, he cheerfully answered,—It will not be well with me till I am there. Some present desired him to leave some good counsel with them; to whom he replied,—Go to God by prayer. The funeral sermon was preached by Mr. D. Jones, from Acts xxi. 14.—"The will of the Lord be done." The very same ministers who had that day three weeks laid young Mr. John Owen in the grave, now attended the funeral of good, aged Mr. Evans.

February 2, 1701-2—Mr. Henry preached a sermon at the funeral of a *Mrs. Madocks*, aged about fifty-three. Whom he styles his "cousin." The text was Gen. xlix. 18.—"I have waited for thy salvation, O Lord." "I have long known the deceased," he remarked, "to be a humble, quiet, cheerful Christian, who bore with great evenness the affliction of her pilgrimage,—the loss of a loving husband twenty years ago, and all the cares of a sorrowful widowhood ever since; and, at last, the fatigues of a long weakness, quieting herself with this,—God is all-sufficient for me and mine. Unless *this* had been her delight, she had perished in her affliction. She was one who waited for the salvation of the Lord." It is supposed that Mrs. Madocks was related to an excellent person of the same name, whose memory was embalmed by P. Henry.

October 10, 1702.—I hear that my worthy friend and dear brother *Mr. Scoles*, of Macclesfield, died last Friday. He was almost three years younger than I; a very ingenious man; a florid preacher; and very serious and

affectionate in all his performances. He met with affliction in his marriage, which occasioned some unevenness in his temper; but he was a man of true piety and integrity; he died of a palsy, in complication with other distempers; his afflictions had broken his spirit very much. The Lord prepare me to go after. His father was a learned, godly minister in Manchester.

April 16, 1703.—Mr. Henry records the death of the eminently holy minister, *Mr. Thomas Jolly*, near Clitherow, in Lancashire; an aged witness; and observes, that a little before he departed, though he was speechless, he discovered great signs of satisfaction and joy. The righteous has not only hope, but *joy*, in his death.

The same year, in the month of August, died another worthy minister in Lancashire, *Mr. John Crompton*, of Cockey-chapel; a man of great worth, and great humility. Mr. Thomas Jolly, and Mr. John Crompton, were men of the first rank, both for ministerial gifts and graces; stedfast to their principles of trying times, and an ornament to their holy profession. Their praise is in all the churches of that country.

1705,—May 18.—I hear of the death of *Mr. Travers*, of Dublin, a worthy minister, aged above fifty; and, on the 9th June, I received from Mr. Boyse his funeral sermon for Mr. Travers.

My worthy friend, old *Mr. Thomas Lee*, of Darnal, finished his course on Friday night, May 18th. On the 22nd I went to Darnal, and attended the funeral. He was laid in the dust at Bunbury. Mr. Edgeley preached on the text he desired, Job vii. 16.—"I would not live alway."

Mr. Charlton, of Manchester, my dear and worthy brother, after about a fortnight's illness of a diabetes, died on Wednesday, the 16th May, 1705. He was eminent for solid judgment, great thought, and an extraordinary quickness and readiness of expression; he was a casuist, one of a thousand; he had a wonderfully clear head, and was one who did *dominari in concionibus*; he was of great sincerity and serious piety; has been very

useful in educating youth; he was in the 40th year of his age, survived his wife about half a year; and was my beloved friend and correspondent about sixteen years. Oh Lord God, wilt thou make a full end: His funeral sermon was preached and published by Mr. James Coningham, his friend and fellow-laborer; and he has given him his just character. Mr. Chorlton and Mr. Scoles were born in the same town; were bred up together from their childhood; were educated together, both in language and sciences; were very entirely knit together in affection: and have been justly accounted two of the most considerable men for good sense and learning, that the town of Manchester, or the parts adjacent, have produced.

1705, July 31st.—I heard of the death of *Mr. Hammond*, an aged minister in London, about eighty-five, and who could read the smallest print without spectacles.

In the same year, Mr. Henry has observed that, within the compass of three months, eight nonconforming ministers died; all middle-aged; as he supposed between thirty and sixty; viz. Mr. Kentish, of Bristol; Mr. Travers, of Dublin; Mr. Chorlton, of Manchester; Mr. Anderton, of Newcastle; Mr. Milling, of Dublin, formerly Minister of the English church at Leyden;* Mr. Peters, of Leeds; Mr. Hickman, of Birmingham; and Mr. Nevet, of Bridgnorth: on which he adds,—"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

Mr. Robert Holland, Minister at Bostock in Cheshire, my good friend, after nine or ten weeks of illness, finished his course on Lord's-day, December 30, 1705; and was buried in his own meeting-place the following

* 1705, September 23d.—Lord's-day. Mr. Milling, the Minister of the English congregation at Leyden, was with me. His congregation is small, about fifty, but upon a public establishment ever since 1609. His maintenance is from the States. 1200 gilders per annum (about £1000.) He says there are many serious good Christians among the Dutch.

Wednesday. He was an honest, plain man; happily familiar with ordinary people; aged between fifty and sixty, as I suppose. He was educated to a trade, but strongly inclined to the ministry; had a good acquaintance with the Hebrew tongue, and was very useful in the times of distress.

1705, March 4.—I hear of the death of *Mr. Thomas Bowker*, of Wrexham, who had a good report of all men, and of the truth itself.

Mr. Latham, of Wem, my dear brother, died on Wednesday, March 20, 1706. He had been long under weakness, and yet kept from his work but two Lord's days. On Tuesday he baptized a child, in his chamber, sitting on his couch; prayed thrice; and opened the covenant with affection and enlargement. After that he said little, but looked with a cheerful countenance; was very ill when put to bed, and would get up again soon after midnight; laid him down on his couch with these words,—Now I have almost finished my course,—and so departed, aged fifty-three. He was a very knowing, prudent man; a judicious and affectionate preacher. A grievous hoarseness, which was the effect of the small-pox in his youth, made speaking difficult to himself, and unpleasant to those who were not used to him; yet he went on with his work, and was in labors abundant. I first knew him at Mickledale, where he did good, but had little encouragement; he had been about ten years at Wem; he was a strict dissenter,* and well beloved; he was a useful man to many in their secular affairs. He left a widow and six children, the eldest about twenty, entering upon the ministry; the youngest only four. On the 22d, eight ministers attended the remains to the grave; he was buried in the church-yard at Wem. Mr. Henry preached at the meeting-house, from Acts xx. 24,—"That I might finish my course with joy."

Mr. Golborn, a schoolmaster in Chester, an excellent scholar, and a very serious, good man, after long weakness of a palsy, died April 8th, 1706, and was buried the 10th.

* Note O.

Mr. Lawton, a minister in Liverpool, died on Monday last, May 6, 1706, after long weakness. He is the second of the eight who were ordained at Warrington, four years ago, that are dead. He was buried at Toxteth Park Chapel last Friday, May 10; and on the 13th Mr. Charles Owen was at Liverpool, preaching his funeral sermon.

The Reverend *Nathaniel Long*, who, in 1705, removed from Farnham in Surrey to Wrexham, and son of the Reverend, aged Dr. Long, of Newcastle, died July 14th, 1706. The news came to Mr. Henry when he was enjoying the company of his good friends at Boreatton; "an intimation," he writes, "to be a better husband of my time." Mr. Long had been about three months declining of a consumption; he walked out the day before he died; he was about thirty years of age, a serious, good young man, and likely to have been very useful. The funeral took place at Wrexham on the 17th, and Mr. Henry preached from 2 Cor. iv. 12.—"So then death worketh in us, but life in you."

On Monday, Oct. 21, 1706, died *Mr. Pyke*, of Burton upon Trent, in Staffordshire. He came last month to visit his son, a pupil of Dr. Benyon's, and ill of a fever, he stayed about a fortnight. On the ninth instant he returned, and reached home the 10th, and the next day sickened of a fever, which has proved mortal. He was a plain, affectionate preacher, who did a great deal of good; he was about fifty years of age. The Doctor writes that he was much edified by his company. He was as one entering heaven, and once said to the Doctor,—We are going apace, but I intend to be at home before thee.

Monday, December 16, 1706.—I hear of the death of my good friend *Mr. Hool*, of Bunbury, after long weakness. He was a serious and affectionate man, useful in his place.

Dr. Nicholas Stratford, Bishop of Chester, died at London, the 12th instant. On the 3d instant, he was one of those who voted for the perpetuating of the sacra-

mental test. He was a very devout, charitable, good man, and moderate in his own temper: but easy, and apt to say and do as those about him would have him; and a great many bigoted people had his ear. He was very old, and had been near eighteen years Bishop here.

Tuesday, June 3, 1707.—At Whitchurch attended the funeral of *Mr. David Jones*, a mercer there. He was an active, useful, good man; aged, I suppose, about fifty.

Friday, September the 19th, 1707.—This evening *Dr. Edmund Enwistle*, Archdeacon, was buried. I suppose not much older than I am. He had long weakness; he was a very sober, devout man, and of a good character. He died at Wrexham drinking the waters.

Mr. Samuel Weld, of Bretton, died 3d December, 1707; he was a silent, serious Christian. The same day I was at the funeral of *Alderman Johnson*, aged about seventy-one; a sober, good man, Mr. Wright, Curate of Trinity, preached,—"Let me die the death of the righteous." On the 12th I preached the lecture, Matt. xiii. 43.—"Then shall the righteous shine forth;" a funeral sermon for Samuel Weld, who was an upright man, but affected obscurity. The day is coming when such shall shine forth.

Old *Peter Done*, of Wrexham parish, died lately; a useful man in visiting the sick. The vicar formerly checked him for it, but at his funeral praised him.

Alderman *William Allen* died July 3, 1608, at Eaton Boat. He was a man of the best character, and most respectful to me of all the Tory Aldermen. He had a good savor of religion. I attended his funeral on the 8th, Mr. Fog preached Eccles. xii. 14,—"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

1708, July 23.—I hear, with much sorrow, of the death of cousin *John Sherratt*, of Wem; a useful, serious man, about thirty-two years old, as I suppose. Treading on a nail which ran into his foot, was the occasion of his death. August 23, I went to Wem; preached on

occasion of his death, mindful also of Dr. Benyon's, on Amos viii. 9.—"I will cause the sun to go down at noon."

I heard, by letter from Mr. Tong, Tuesday, September 7, 1708, that *Mr. Spademan* died last Saturday. He was not much older than I am; a man of great learning; he succeeded Mr. Howe. Help, Lord, for the standard-bearers faint; those few learned men we have, God removes. What will he do with us? I hear of the death of *Mr. Morgan* at Whitchurch yesterday; he sickened last Friday; both a very little older than I am; a loud call to me to get ready for death. Lord make me ready.

On Wednesday, January 12, 1708-9, I went to Tarvin to the funeral of the vicar, *Mr. Joseph Gerrard*; he died of an asthma aged about 56; he had been above thirty years minister there; a peaceable man, and greatly beloved by the parish,—he prayed constantly in his family, and repeated on the Lord's-day but one before he died; he exhorted those about him to live in peace, and to be sure to love all good people. He ordered I should be invited to his funeral. He had John Storton to pray *with* him, and sent to desire I would pray *for* him. He ordered his funeral sermon on 2 Cor. xiii. 11,—"Farewell; be perfect."

Old *Mr. Yates*, of Danford, finished his course on Lord's-day, February 20, 1708-9. I saw him on the 10th. He was then in the valley of the shadow of death, and took little notice, except of prayer. He was a useful, good man, aged about seventy three; one whose mind did not rise with his condition. A man of business, and ready to every good work.

Alderman *Henry Bennet* was buried February 28, 1708-9; the sixth Justice of Peace within fourteen months. He had the reputation of a devout, considerate man, and that kept good orders in his family.

Mr. Samuel Low, my dear friend and brother, aged about thirty-nine, died at Knutsford, April 19, 1709, about ten o'clock, of a fever; the ninth day. It is

a great breach upon us; he was in the midst of his days, and seemed healthful. He was a good scholar, and an excellent preacher. At the annual meeting of ministers at Knutsford, May 8, 1705, he preached an excellent sermon on Luke xiv. 23,—"Compel them to come in,"—which much affected me. He was a faithful minister, of whom the world was not worthy. He had been at Knutsford about thirteen years. He was a man of eminent humility, modesty and meekness; never known to be angry. He greatly recommended himself by a dispasionate temper of mind. He was buried in the meeting-place at Knutsford, universally lamented. Mr. Henry preached from John xii. 35,—"Yet a little while is the light with you; walk while ye have the light."

Mr. Bradburn, of Chester, my cousin, died June 28, 1709. I was called up to him at four o'clock. He was then not sensible. I prayed with him, and in a few minutes he departed. When I visited him the day before, he told me of his experience of the ways God near forty years; and of the benefit he hoped he had got by my ministry; for which, I bless God. He was interred on Friday, July 1, at Peter's Church. I preached a funeral sermon from Ps. cxix. 92,—"Unless thy law had been my delight, I should have perished in mine affliction.

Old *Mrs. Mainwaring*, of Carringham, finished her course, and went to rest, July 31, 1709. She was a fervent, good woman.

August 20, 1709. I heard of the death of *Mr. Jenkin Evans*, of Oswestry, a worthy, good minister and an excellent man.

On the 25th, Mr. Henry went to Oswestry, accompanied from Wrexham "by Mr. Kenrick and some others," and preached the funeral sermon on the text Mr. Evans desired 2 Tim. i. 12. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Mr. Evans in his 35th year; he was born in Glamorganshire,

was much beloved in Oswestry; and did good there, and in the country about.

Mr. Peter Warburton, of Bromley, my wife's uncle, died on Wednesday, October 12, 1709, and was buried on Saturday the 15th. He was, I think, a very good man, and very temperate; aged, as I guess, about eighty three or eighty four.

Mrs. Hannah Amery, my children's schoolmistress died on Friday, December 2nd, 1709. She was an anabaptist, but in constant communion with us. She was a very holy, good woman. She was ready in the Scriptures, and delighted in good discourse. On the 6th, Mr. Henry attended her funeral out of town towards Hill Cliff, the anabaptist burying-place, near Warrington, where her father was the first who was buried; and on Lord's-day the 11th, in the afternoon, he preached her funeral sermon, Ps. lxxiii. 24. "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

Mr. John Cheney, of Warrington, died Januray 22, 1709-10, or thereabouts. He was a mercer, aged about twenty-nine; married Mr. Eaton's daughter, of Manchester. He was an eminent Christian, very intelligent, obliging, and judicious, Mr. [Charles] Owen preached at his funeral, on Ps. xii. 1.—"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." He only left one son, a month old.

Mr. Naylor, Minister of St. Helen's Chapel, Lancashire, died April 12, 1710; he left his wife pregnant of her 13th child. This time twelve-months died Mr. Low. This time two years Mr. Tallents and Mr. Harvey; this time four years Mr. Owen: and this time fifteen years Mr. John Wilson. Mr. Naylor was a worthy, good man, and very useful; aged about forty-six. Somewhat younger than I. On May 16, Mr. Henry preached to a very full congregation, though on short notice, at St. Helen's Chapel, from 2 Cor. iv. 12.—"Death worketh in us."

Robert Davis Esq. of Lanarch, died of the small-pox here in Chester, July 8, 1710, aged about 56; the 11th

day of his distemper. He was a very learned gentleman. Studied the Scripture much; a great historian; much conversant with the apocalypse; very high for episcopacy; and rigid.

Tuesday, September 12, 1710.—I hear of the death of *Mr. Samuel Eaton*, of Manchester, Minister at Strand, near Manchester; aged about 64, He was buried last Thursday. He was a man of great integrity and learning. It is time to cry,—"Help, Lord." He buried two sons, and a son-in-law, Mr. Cheney, (of Warrington) within two or three years last past.

Mrs. Katherine Eddow, of Hanmer, died on Thursday, March 22, 1710-11. She was born in 1621, a widow in 1648, and ever since. She stood godmother sometime ago to her great-great-grandchild. She was a very serious, good Christian, and charitable.

Friday, March 23, 1710-11.—I studied and preached the lecture, Ps. lxxiii. 26.—"My flesh and my heart fail;" a funeral sermon, for *Mr. Hignet*, of Rowton; a quiet, serious, good man; the text he desired.

Mr. Bagshaw, of Ford, in Derbyshire, son-in-law of my brother Hardware, and grandson of Mr. Bagshaw, the Minister of the Peak, died on Lord's-day, November 16, 1712, at night; he sickened only the Monday before. I believe he was about twenty-four, or twenty-five years of age; he married Miss Frances Hardware. He was a very sensible, serious young man; public-spirited; active for God; a great loss. On the 20th I wrote a consolatory letter to my niece Bagshaw.

Tuesday, January 20, 1712-13. I met with Mr. Tozer of Exeter. who tells me that worthy *Mr. Tross*, minister there, died aged eighty-two, on Lord's-day was sevennight. He preached with great liveliness and enlargement; was near three hours in the pulpit. As he was going home cheerfully, he fainted by the way, recovered, and walked home very well; but as soon as he came within his own door, he fainted again, and was dead in a few minutes. A great loss in city and country. He was an excellent man.

Alderman *Powel*, Mr. Henry's neighbor at Hackney, died about five o'clock in the evening, February 18, 1714. "He was an excellent Christian, and experienced. A Mnason, an old disciple, aged eighty-four. He died very comfortably. I recommended Mr. Joseph Billio to Mrs. Powel for her chaplain." On the 26th, Mr. Henry attended his funeral to Magnus Church. Mr. Powel's sister, Mrs. Partridge, died the year before, in her hundredth year. She had been a widow near fifty years. She had eight children, but had none living descended from her, but three great-grandsons. She was of Mr. Caryl's congregation.

Mr. Collins the minister, and co-pastor with Mr. Bragone of the lecturers at Pinner's-hall, died suddenly on Saturday, March 30, 1714; aged, I suppose, somewhat above forty. He preached his turn, last Tuesday, at Pinner's-hall; was here in Hackney, yesterday with Mr. Powel, about some of his uncle's charities. He dined at Mrs. Lyde's, prayed with her, and went home in a coach between three and four o'clock. Some young men of the congregation used to meet at his house for prayer and conference. He went to his study, ordered to be called when they came. His maid went and told him, after some time, they had arrived. He said he would be with them presently. He was heard to unlock his study door, and come out. But immediately, with two groans, he fell down dead.

NOTES.

Note A. page 84.

Mr. HENRY applied some years afterwards, to the two survivors—Mr. Tallents and Mr. Owen—and from them he received a more distinct and copious memorial. It was drawn up by Mr. Tallents.

"We, whose names are subscribed, being two of those six who subscribed a certificate concerning the ordination of Mr. Matthew Henry, May 9, 1687, do hereby certify that the said certificate was drawn up so short and general, because of the difficulty of the times; but the true intent and meaning of it was, that the said Mr. Matthew Henry, after due examination and exercises performed with their approbation, did, upon the said 9th of May, 1687, at London, make a full confession of his faith, and solemn dedication of himself to the service of Christ in the work of the ministry, and was thereupon, by imposition of hands, with fasting and prayer, ordained, and set apart to the work and office of a gospel minister, by those whose names are subscribed with their own hands to the said certificate.

Fran. Tallents.
James Owen."

"*December*, 17, 1702."

Note B. page 88.

Mrs. Hardware died of apoplexy, December 6, 1693, and was buried on the 9th at Tarvin. Mr. Henry preached the funeral sermon from Prov. xiv. 32.—"The righteous hath hope in his death."

"Mr. Hardware died April -, 1709. in his 84th year. He complained, Mr. Henry notes, a few days before his death of the want of assurance. On the 6th, Mr. Henry attended his funeral at Bomborough Church, and preached in the Hall on Gen. xlvii. 9. "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." I gave him, he writes, the character which I think he deserved.

Note C. page 89.

Under the creed, within the altar-rails in Trinity church, Chester, is fixed a small brass plate, inscribed as folllows:—

Translation.

Near this place are deposited the mortal remains of Katharine Henry, only daughter of Samuel Hardware, Esq., and the tenderly beloved wife of Matthew Henry, Minister of the most holy gospel; who, at the birth of her first child, (a daughter who survived,) falling a victim to the small-pox, removed to her heavenly home, February the 14th, 1688-9, aged twenty-five years.

This monument was raised, in the deepest affliction, by her bereaved husband.

The above-mentioned Matthew Henry having assiduously fulfilled the duties of a Christian and a minister, his body, exhausted by the labor he devoted to the study and interpretation of the most holy Scriptures, was committed to this tomb, June 22d, in the year 1714, and in the fifty-second year of his age.

One son, and five daughters, by Mary, daughter of Robert Warburton, Esq., now a mourning widow, survive him.

Note D. page 91.

Mr. Tong says, he was a Serjeant at Law, and one of the Judges of the Common Pleas. Life, p. 107. But in that he appears to have been mistaken; and to have confounded another, and older, branch of the Arley family,—Sir Peter Warburton,—who *was* a Serjeant, and afterwards a Judge of the Common Pleas, but who died in 1621.

Mr. Henry, in his diary for the 18th September, 1702, mentions Jeremy Griffith, an old servant of Judge Warburton's, being with him, and telling him that he waited on the Judge when he died, at Polesden, near Dorking, in Surrey, and that it was in June, 1666; a few minutes before he died, he said to his lady,—"The pains of death are hard, but the sting of death is taken out."

Note E. page 105.

The following is an account of one of them. "1731, Friday, April 9. This afternoon I hear sad tidings from Chester of the death of my nephew and dear friend. Mr. Hulton, a very useful, praying man, removed in the midst of his days. He has left a widow and four children. It is time to cry, 'Help Lord,' when holy useful man are taken. God's way is in the sea he doth all well, and wisely. Where is *he?* not in his shop, or house; not in the congregation, where he was very useful. Alas, now he is removed from our world, and all its concerns. I trust he is joined to the blessed choir where his holy parents have been joined, and his pious sister Katharine. Oh happy meeting! Blessed are the dead that die in the Lord. He hath not been well for some days, but seemed better: he got up that morning, (Thursday,) dressed himself, went into the next room—afterwards was suddenly seized with appolexy, and died presently. Alas! what is this that God has done unto us. His mother was my beloved sister. For parts and piety she excelled most Christians: she was taken away before she had completed her twenty-ninth year. I have often thought that her children (especially this son) reaped the fruits of her prayers in rich blessings of every kind. It has often been observed that such eminent ones are short lived—they do much work in a little time. What a glorious place

surely is heaven, where so many are removed who were great blessings to this earth."

Of Miss Katharine Hulton, above-mentioned, Mrs. Savage has elsewhere recorded the following expressions. "At three special seasons I am especially low in my own eyes.

1. When I am commended by others.
2. When I am admitted to the Lord's table.
3. When I am exercised with a sharp affliction." Mrs. Savage's Diary,

Note F. page 161.

The method of *subjects* Mr. Henry preached upon for twenty-five years together at Chester "I have received," says Mr. Tong, "as it was drawn up by himself a little while before he left that place; and I think it well worth a room in these memoirs, as it shows him to be a 'workman that needed not to be ashamed. rightly dividing the word of truth.'

[Those who wish to consult this method of subjects, will find it in the Life of Henry by Mr. Tong, pp. 163—210; also in a note to the English edition of this work.]

Note G. page 172.

A difference of opinion has long existed among good, and even eminent men in reference to a *private* celebration of the Lord's supper. Philip Henry judged it *not* consonant to the rule and intention of the ordinance Life of P. Henry, p. 46. And such is the opinion of the eloquent author of the treatise on "Christian Fellowship, or the Church Member's Guide," (the Rev. J. A. James,) and also of the Rev. W. Orme, in his admirable Treatise on the Ordinance of the Lord's Supper, p. 160. But James Owen, whose praise is in all the churches, pursued another course.

And Matthew Henry, in his diary, writes, "1708, Jan. 26. In the afternoon I was at Mrs. Greg's, administering the Lord's supper to her, and hers, she having been long confined."

Note H. page 175.

"1712 May 3. At Chester, at Mr. Henry's. To-morrow will be a sacrament. Encouraged by Mr. Henry, I desire to partake of it.

To-day I heard Mr. Henry catechise, and enlarge excellently on the decrees of God, and with an awful solemnity, which raised in me serious thoughts; adoring God for his excellent perfections, and acquiescing in Eli's sentiment—Let Him do with me whatsoever seemeth good. After supper Mr. Henry expounded on the whole armour of God which we were to take; especially he enlarged on our being strong in the Lord, and dependence on him.

4. Lord's-day. I rose about five, but had not much time in private to compose my mind: save that I prayed seriously for the efficacy of the ordinance to the amendment of my future life, and the fitting of me for the unchangeable counsels of God in what concerned *me*, of which Mr. Henry discoursed so excellently in his method of catechising at the chapel. The sermon was upon the joys and glories of heaven.

It was very affecting to me, so as, in some measure, to swallow up all

distinct thoughts in the pure vastness of so great a subject; and to fill me with shame that I had ever done any thing, through any motive whatsoever, to lose or hazard such bright hopes At the celebration I was full of tender and affectionate thoughts; realizing the presence of God to my soul." Mrs. Hunt. Diary, MS.

Note I. page 199.

The following excerpts from Exhortations addressed at different times, on such occasions, by Mr. Henry to his brethren, and for convenience consolidated, will not, it is believed, be read without interest. They will serve increasingly to illustrate his own habits of pastoral vigilance and labor. They will display, also, with additional clearness, the exalted pleasure he felt in the good work. And, by exhibiting, yet more fully, the principles upon which his exemplary character and deportment, as a Christian bishop, were founded, may serve to magnify the office itself; to encourage other laborers; and to instruct, edify, and delight all who in sincerity and in truth love the Lord Jesus Christ, the sole Head of the church.

In proportion as the sentiments are imposed upon the mind, they will operate against a bold intrusion into the sacred office; a movement towards which Mr. Henry was far from concealing his aversion. "We must not," said he, "be *forward* to put forth ourselves in the exercise of spiritual gifts. Pride often appears in this under a pretence of a desire to be useful. If the motive be correct it is good, but humility will wait for a call."

"The charge we have now to give unto you who are sworn on the grand inquest between our Sovereign Lord, the King of kings, and his church on earth, is not a light thing, for it is your life. You are intrasted with the 'charge of the sanctuary.' Keep the charge, though you be called, as those of old, to war a warfare in it.

It is a divine charge. We have not the cutting out of your work. We are only to tell you what it is. Your charge you receive from the hand that gives you your commission, and puts you into the ministry; even Christ, whose ministers and stewards you are. *He* commanded the twelve, and the circumstance is noticed, both by Matthew and Luke; the one in his gospel, and the other in the Acts of the Apostles. From him you are to expect the blessing, and strength to fulfil your trust.

It is a charge solemn enough to strike the lightest mind with awe. See with what solemnity Paul, again and again, addressed Timothy, though a man of a serious spirit, 1 Tim. v. 21; 1 Tim. vi. 13; 2 Tim. iv. 1, 2. God's eye is upon you, and the eye of Christ and the holy angels; therefore it is that you receive the charge in public, and before the church.

It is a charge which requires for the fulfilling of it the whole man—'all that is within you.' If a man had ten souls, the ministry is work enough for them all. Therefore the charge of the sanctuary was committed to men in the prime of their time, between the ages of twenty-five and fifty.

It is a charge for life; while God gives you ability and opportunity. You are laying your hands to a 'plough,' from which there is no looking back. It is a charge from which you must not think of being *discharged* till your life end. In case of sickness, or restraint, 'God will have mercy and not sacrifice.'

It is a charge upon which you will, in the great day, be called to an account. Ministers must be *judged*. Your office, if you profane the holy things of God, will not bring you off. Remember Nadab and Abihu; the day after they were consecrated they were consumed.

You must faithfully explain and apply the oracles of God. You have a gospel to *preach*, not to make. You must faithfully administer the ordinances of Christ. You must maintain the truths of the gospel. You must preside in religious assemblies. You must witness against sin. You must separate between the precious and the vile. You must comfort afflicted consciences. You must intercede for the church and people of God. You must transmit that which is committed to you to the rising generation.

In particular; we give you charge concerning the CARE OF YOUR SOULS. 'Take heed' to *thyself*, to save thyself in the first place.

Make sure your own interest in Christ, and a work of grace in your hearts. See that the good work be wrought and going on there. Fetch your applications from *thence* that you may speak feelingly and experimentally. Such a thing affected *me*. Press those methods you yourselves have found the benefit of. Be not as Noah's workmen, who built an ark for others, and perished themselves; or, as mercurial posts, which direct others, but themselves stand still. Your work will be a task and a burthen to you, if you do not *relish* divine things; and in that case you cannot expect God's blessing.

Keep up communion with God, both in secret and in public. Be affected yourselves with what you speak to others. God gives his prophets leave to be free with him. Use your fredom. Let us not be strangers to our Master. It is our privilege that we are often called to prayer Let us, like the apostle Paul, keep a conscience void of offence. How else can we expect God's presence, and strength, and blessing? We profess to be tender; and we condescend, in some things, to justify that tenderness Let it be so in *every* thing. If we walk not in God's counsels, how can we expect to profit his people? Take heed of sin. You spoil your ministry if you suffer that worm to be at the root. Set your eye upon God's eye, and believe that his is upon yours.

Keep up an intimacy with your own hearts. Be much in communing with them. Keep your own vineyards; else how can you keep others'? Make that clear to yourselves, which you would make clear to others; and be affected with that yourselves with which you would affect others. Look well to your principles and aims; let your eye be single. Take heed of pride; it will spoil all. There is no greater ornament to a young minister than humility. Say, with the Psalmist, 'I will go in the strength of the Lord God. I will make mention of thy righteousness, even of thine only.'

Take heed of spiritual pride. This is spoken of in an address to Timothy, as the temptation of young ministers. Think not that you have already attained; but forget the things that are behind. Magnify your office, but do not magnify yourselves. It is not outward honor that we must aim at. Let evil report help to lay us low, and let not good report help to lift us up. Boasting is for ever excluded.—'For who maketh thee to differ from another? And what hast thou that thou didst not *receive*? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?'—Pray much against this sin; pray for 'grace sufficient.'

We give you charge concerning the COURSE OF YOUR CONVERSATION. If your lives do not correspond with your preaching, you pull down with one hand what you build up with the other. See to it that, in your conversation, you preserve the credit of your ministry. We charge you with this, because the glory and honor of God is concerned in it, which will suffer if you miscarry. Thou which teachest another, teachest thou not thyself? 'Thou that teachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit

adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through the breaking of the law, dishonourest thou God?

Keep at a disiance from all evil, all *appearances* of it. Many eyes are upon you. Let your conversation be grave, sober, pure. Ministers should be mortified men. Cherish not desires after worldly riches and delights; but 'follow after righteousness, godliness, faith, meekness. Flee also youthful lusts.'

Take heed of the indulgence of the flesh. Paul reminds himself of it. 'I keep under my body, and bring it into subjection, lest by any means when I have preached to others I myself should be a cast-away.' Take it not ill that I remind you of it. Prophets are spiritual men, but 'the prophet is a fool, and the spiritual man is mad,' if he submit to the dominion of carnal lusts. Be sober in the use of creature comforts. That liberty which may be decent in another may be culpable in a minister. He that ruleth not himself, how shall *he* rule the church?

Take heed of worldliness. The love of money is a root of more evil in a minister than in any other person. Regard not your stuff if the heavenly Canaan be yours. Let them that know no better take their portion in these things; but you may not.

Promote the ends of your ministry. Preach in your lives. Use good discourse. It will be expected from you, and better taken than from others. Be *examples* 'to believers, in word, in conversation, in charity, in spirit, in faith, in purity.' Let it be seen that you believe what you report of the evil of sin. Men will do as you *do* sooner than as you say. Make your converse edifying, that every company you come into may be the better for you. Your profession is an honor to you; be not you a disgrace to it.

'Be wise as serpents, and harmless as doves.' These two must go together. Act with prudence; not 'fleshly wisdom;' but that which is by the grace of God. It will be your prudence to meddle as little as may be in secular affairs; not to entangle yourselves in the affairs of this life. Who made me a judge or divider? Also take heed of what you say to other people. There is a time when the prudent shall keep silence—with this, innocency, a dove-like spirit without gall, will well become you. If others are any way injurious, do not meditate revenge; for this is *not* dove-like. Your business is to do good to all; therefore, your care must be to do hurt to none.

Give no offence in any thing, that the ministry be not blamed; get and keep a good name: avoid every appearance of evil. The most circumspect cannot escape censure, but you should put to silence the ignorance of foolish men. Let it never be said of us that we are proud and haughty, that we are vain and frothy, that we are covetous or worldly. Deny yourselves in many things, which otherwise are lawful, that you may save the credit of your ministry. If *that* be blamed, we are blamed who have set you apart to it. You have many eyes upon you, and some that watch for your halting, therefore walk accurately.

Show yourselves patterns of good works. Christ began to *do* and teach; and so must you. Your voice is Jacob's; let your hand be his also. You would have others to be serious and humble. Be you so. You must put others in mind, as directed, to be subject to principalities and powers, to obey magistrates, to be ready to every good work; to be no brawlers, but gentle, showing all meekness unto all men. Set them an example then; let no man despise your youth Though you are young in age you are elders in office: it becomes you, therefore, to be serious and grave. If any variance happens, be patterns of peace-making, yielding to others, and

bearing with them. Be examples of peaceableness. You will hardly reconcile those to Christ, whom you cannot reconcile to yourselves. Win all by love and meekness.

We give you charge concerning THE WELFARE OF THE CHURCH IN GENERAL. You are the messengers of the churches, as well as the glory of Christ. Be *serviceable* to the church. Take all occasions for the pulpit. Make it to appear that your work is your delight, and not a drudgery. Instruct and exhort in personal converse; never reckon it out of season. Fail not to visit the sick. Be instant in visiting those also who are in health. Wherever you come leave a good word behind you.

You are watchmen upon the walls. "Ye that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth.' Be intercessors for the *church*. Prophets of old prayed for the public peace. Stand in the gap, as did Moses—who should if you do not? Acquaint yourselves with the state of the churches that you may be particular herein. Seeing you are not *obliged* to forms, you have the more need to furnish yourselves for every good word and work. Let not that liberty be turned into licentiousness. Improve in your praying gifts; offer not any thign unbecoming the seriousness of that ordinance. Use scripture expressions. They are most unexceptionable, and most agreeable to those who are serious. Pray for the *spirit* of prayer.

We are in Christ's kingdom, appointed to be conservators of the peace. Charge the peace then in Christ's name. Condemn not those who differ from you. Be not consorious. Widen not your differences. Judge charitably of all. Praise that which is good; and make the best of what you dislike. Let us be offensive to none, but obliging to all. Let not the gospel of peace be *preached* contentiously.

We charge you concerning the WELFARE OF THOSE CONGREGATIONS WHICH ARE PARTICULARLY COMMITTED TO YOU. They must, in a special manner, be your care You are their choice; you are not thrust upon them; and, therefore, you have in some respects, a greater advantage in dealing with them. Take heed to all the flock over which the Holy Ghost hath made you overseers: to feed the church of God, 'which he hath purchased with his own blood. Feed the flock of God,' You must do this in your familiar applications; and especially when they apply to you. Be familiar with them, not shy and haughty. Show yourselves glad of an occasion to talk with them about their souls. Be so well furnished that you need not fear betraying a weak side. Be so humble as not to think it a disparagement to converse with the meanest saint, but rather a disparagement to be in company with the haughtiest sinner. And be *faithful* to them. Tell them with meekness of their faults.

We charge you by way of COMFORT AND ENCOURAGEMENT. You must expect to meet with difficulties—from the oppositions of Satan, from the frowns of the world. You must expect reproach, and contempt. It is our present trial. You may be tempted to think all this had been prevented if you had been of some other employment You see little success of your ministry, and that is a discouragement. You labor in vain, and are ready to faint. But the greatest discouragement is from *within;* our own weakness. We do not (say you) profit *ourselves;* we fear *we* shall not hold out. Be not discouraged Let your weakness and infirmities humble you, but not dishearten you; for God's grace is sufficient. When you are weak in yourselves, if sensible of your weakness, and relying on Christ, you shall

find yourself strong. Encourage yourselves to use means for your improvement. God's blessing can do wonders by weak endeavors.

Be not discouraged by the reproaches and injuries you may meet with. You set out with the wind in your faces, and, perhaps, may hear of hard things said of you; but let none of these move you. You are not to stand or fall by *men's* judgment: approve yourselves to God, and you may be easy. The smiles of our Father will balance the anger of our mother's children; and his 'well done' all their unkind censures. Nor be discouraged by the little success of your ministry. It is the case that we are disappointed as to many, and as to some whom we have taken pains with, of whom we said—these 'shall comfort us concerning our work, and the toil of our hands.' But our recompence will be according to our faithfulness, not our success. 'Though Israel be not gathered, yet,' said Isaiah, 'shall I be glorious in the eyes of the Lord, and my God shall be my strength.' It may be it is our own fault. 'If,' said the Lord by Jeremiah, 'if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.' Remember you are employed in work in which God is working *with* you. We serve a Master, who, if we be faithful to him, makes the *best* of us, and is not 'extreme to mark' what we do amiss. You have many encouraging examples before you. Great will be your reward in *heaven*, if you are faithful. The souls you win, the sufferings you bear, will be your crown.

There are, however, several other things to encourage us. The goodness of our work. We are despised; but our *work* is not despicable. It is work for Christ and the souls of men. It is a work that will be successful though we see not, and feel not, the success we desire. Can we ever employ ourselves better than in that which is the proper business of our office?

Consider the kindness of our Master. He accepts of our sincere endeavors. He has promised to own us; to be with us to the end of the world; to be with each rising generation.

Remember the promise of the Spirit to help our infirmities: to assist us in our work: and to make it successful. The promise of the Spirit relates especially to ministers. St. John's Gospel, chapters xiv. and xvi. Believe the experience of your predecessors; they have found God *all sufficient* to them. We do not repent laying *our* hand to the plough.

And then—there is the prospect of the recompence. Bear contempt. If you be faithful there is honor before you, yea the best preferment. Let us keep heaven in our eye. Be encouraged in the difficulties of your work: heaven will make amends for all. If your encouragement be but small in *success*, the recompence of the reward is certain.

Let us then keep *doing*. You have constant work, either to fish, or to mend your nets; like house-keepers, either to bring into your treasuries, or to bring out. Fill up your time. Ministers' time especially should be precious. Gather as you spend. Let us love our studies. Give attendance to reading.

Let me say something to *quicken* you; and this, give me leave to transfer to myself; for I need it. Let me consider that the things I am employed about are of vast importance: dealing for an eternal God with immortal souls about their everlasting state. My Master's eye is always upon me; my time is very precious, and my day hastening to a period. I have a great opportunity of doing good; if I be faithful, of serving Christ; of being a worker together with God; of saving souls from *death*. I must shortly give account, either with joy or grief, according as I am, or am not, faithful.

Be strong in the grace that is in Christ Jesus. See that you have true grace yourselves, and then that you be stronger and stronger. Let all your strength be in the grace of Christ. Derive from him daily; depend always upon him. Walk up and down in his name. Without this, the 'youths will faint, and be weary.' When you study or preach, go in the strength of Christ.

And—hold fast till Christ comes. This was all the burthen laid upon the presbyters of Thyatira. Christ comes to own you, and crown you. Persevere to the end, that you lose not that crown. I hope you are satisfied in what you have done here to-day. Do not undo it again, but hold it fast."

Note J. page 215.

Mr. Henry left a widow and seven surviving children. Mrs. Henry continued after her husband's death many years. Her decease is thus noticed by her excellent sister-in-law, Mrs. Savage. "August 12, 1731. Thursday morning dear sister Henry began her everlasting rest. To her a merciful release, having been seven months confined. She was in her sixty-third year.

His issue by the first marriage was a daughter, Katharine, born February 14, 1689. She married Mr. Wittar, of Bomborough, in Wirrall; afterwards Mr. Thomas Yates, of Whitchurch: and lastly, Mr. John Ravenshaw, of Whitchurch.

By the second marriage she had nine children, three of whom died in his life-time.

Note K. page 215.

The late Rev. Charles Bulkeley, was the son of Mrs. Ester Bulkeley, Mr. Henry's third daughter, by his second marriage, and was born in London, the 18th of October, 1719. It is stated in his funeral sermon, preached April 30, 1797, by John Evans, M. A. that "in the qualifications for the Christian ministry, he bore a great resemblance to his grandfather, Matthew Henry, whose praises our churches still resound. Both were blest with sound abilities, and extensive erudition, and their writings are highly practical. Their ambition was not to shine as men of science, but to convert what they knew to the illustration of the word of God, which is able to make us wise unto salvation." Prot. Dissenter's Mag. vol. iv. p. 281, &c.

Note L. page 238.

Mrs. Hunt, recording in her diary for the year 1707, a public fast, includes, in a confession of the sins of the land, "which are never likely nationally to be repented of,—the ejection of so many hundreds of the ablest ministers for refusing sinful conditions of conformity." And Mrs. Savage, after adverting, many years still more remote from the ejection, to an old little book—the Life of one of the expelled worthies, Mr. John Machin,—says, "It seems to me the true picture of an Israelite indeed, one of the old primitive stamp. In the last page I find this testimony by a learned, pious divine of the church of England, *e. g.* I am so well satisfied of his extraordinary piety, that I wish my everlasting portion may be with him; with more to the same purpose. Surely," she continues, "the silencing of so

many of the excellent of the earth, for want of conforming to some of their trifling ceremonies, was very sad, and lays a deal of blame somewhere." And then adds, and no doubt her brother could have confirmed the observation,—"I have, in my short time, seen something of a kind providence that has appeared for them and their posterity in *outward* things—no doubt they were repaid a thousand-fold in spiritual blessings—joy in the Holy Ghost, increase of grace, &c. Many were losers *for* God, but none shall be losers *by* him in the end." Mrs. Savage's Diary, August 29, 1733.

Note M. page 279.

"1707. Tuesday, May 6. About fifteen years ago God opened the eyes of my understanding in the knowledge of sin, and of Christ; he showed me, by degrees, my disease, and my remedy; and truly I may say of the gospel I have received, I neither had it, nor was taught it, by man; for I heard very little of it in preaching: and those good books I read were such as I found at other places than at home: they came by chance into my hands, till I bought them upon either curiosity or liking. For want of being used to the turn of expression, I could scarcely understand them at first. But I found that the authors of them had another insight into the heart of man, and the word of God, than the authors of the fashionable books and sermons; and the good I found they did me by setting my own thoughts on work was unspeakable. And, though being used to good language, I found some phrases that made me uncomfortable at their awkwardness, yet the sense was so awful that I presently corrected it with my pen to what I liked, and then remained a long time under the impressions of it." Mrs. Hunt's Diary.

Note N. page 295.

Some years before Mr. Henry commenced his general Exposition of the Bible for the press, he had, as we have seen, employed himself in the "pleasant work" of commentating. Upon the Apocalypse he appears to have bestowed particular attention: the circumstance is the rather noticed because it has not been mentioned by Mr. Tong, either in his life of Mr. Henry, or in his prefatory remarks to that portion of the Exposition which, it will be observed, he completed after Mr. Henry's decease.

Noticing his labors in the difficult part of scripture just mentioned, and mentioning Dr. Lightfoot, and Mr. Baxter, he says—"I am far from taking them to be the best interpreters of the Apocalypse, and greatly prefer Durham; when I have sometimes had occasion to expound the Revelation, with all tenderness to the application of it to particular events which I doubt not of its pointing to, I have attempted a *moral* or *practical* exposition of it; using it as a general key to God's providences concerning the church, and supposing by way of accommodation, that it hath *many fulfillings*, (as Hos. xi. 1.)"

The foregoing extract will explain the reason why, in Mr. Henry's Exposition, there is no attempt to fix the definite sense of prophecy. Mr. Bickersteth, in his introductory remarks, p. 239, has noticed the circumstance; and in connexion with it, accurately states, that every commentator must fail of giving a sure view of the full meaning till *events* furnish the only certain exposition. "There is, however," he adds, "in Mr. Henry the edification and comfort of a *spiritual lesson*, if there be not with that the high advantage of an exact elucidation of the prophecy." And this, evidently, is what Mr. Henry intended.

Dr. Watts, in his copy of the Exposition, upon a blank leaf at the beginning of the last volume, wrote the following statement:—

"The Reverend Mr. Matthew Henry before his death had made some small preparations for this last volume. The Epistle to the Romans indeed, was explained so largely by his own hand, that it needed only the labor of epitomizing. Some parts of the other Epistles were done, but very imperfectly, by himself; and a few other hints had been taken in short-hand from his public and private Expositions on some of the Epistles.

"By these assistances the ministers whose name are here written, have endeavored to complete this work in the style and method of the author: viz.

Romans	Mr. [afterwards] Dr. John Evans.
1 Corinthians	Mr. Simon Browne.
2 Corinthians	Mr. David Mayo.
Galatians	Mr. Joshua Bayes.
Ephesians	Mr. Samuel Rosewell.
Philippians, Colossians	Mr. [afterwards Dr.] William Harris.
1 Thessalonians, 2 Thessalonians	Mr. Daniel Mayo.
1 Timothy, 2 Timothy	Mr. Benjamin Andrews Atkinson.
Titus, Philemon	Mr. Jeremiah Smith.
Hebrews	Mr. William Tong.
James	Mr. William Wright.
1 Peter	Mr. Zech. Merrill.
2 Peter	Mr. Joseph Hill.
1, 2, and 3 John	Mr. John Reynolds of Shrewsbury.
Jude	Mr. John Billingsley.
Revelation	Mr. William Tong.

It is a circumstance too remarkable to be overlooked, that the Exposition was printed as originally written, and without any transcription.

The hand-writing, however, was such as to leave no room for envying the printer the easiness of his task. It *cannot* be said of Mr. Henry, as of Caspar Barthius, that on account of the neatness of his hand, the first copy required no transcript; both he and the printer might rather have adopted such Calligraphick regrets as those expressed by Dr. Parr. See the characters of the late C. J. Fox. vol. i. p. 9.

Note O. p. 328.

The Rev. Richard Latham succeeded the Rev. S. Taylor, who died at Wem, June 26, 1695. It is related that Mr. Taylor preached privately at Wem; always ordering so as not to interfere with the public assemblies at church, which both he and his audience constantly attended. History of Wem, by the Rev. S. Gibert, p. 213. At what time Mr. Latham commenced his ministrations in that town does not appear.

Mr. Garbet, noticing Mr. Latham as the successor of Mr. Taylor, says, "In his time the dissenters, provoked by the continual invectives of the curate, Mr. Hughes forsook the church." Hist. of Wem, pp. 213, 214.

Note P. p. 330.

To the *father* of Mr. Sherratt it is supposed Mrs. Savage refers in the following memorial.

"1697. May 3. Monday. This evening dear brother Sherrett died, he having not been well for many months; a great breach both in the family and in society; he was one that lived soberly, righteously, and godly, in this present world; one of the first three for piety; and now God hath taken him to himself to receive the reward, even the gift of God, which is eternal life, through Jesus Christ our Lord. He expressed a great deal of grace during his illness, especially towards the last. I think it is observed of other things—the nearer the center the quicker the motion. When asked if he would have any thing, he answered, nothing but death and heaven. His last words were—My flesh and heart fail, but God is the strength of my heart, &c."

"Wednesday. He was buried. There were many people, and many of them I hope truly affected with the providence. He was a dear lover of my honored father [Philip Henry]. On his death-bed several times he solemnly blessed God for the good he had gained by his ministry. Now they are met in glory, where both he that soweth, and he that reapeth shall rejoice together, and that to all eternity."